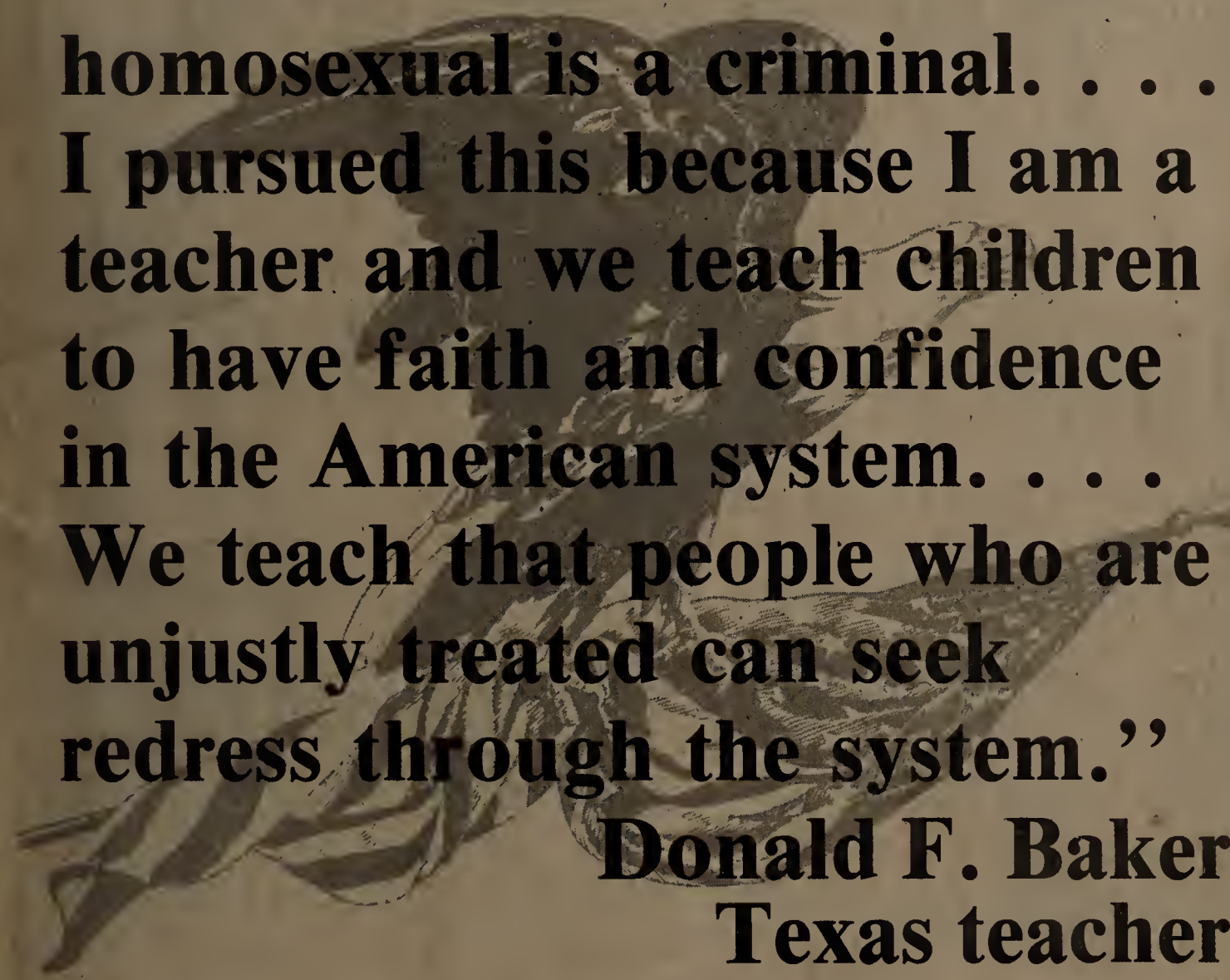


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Gay Community News



“The law intimates that the homosexual is a criminal. . . . I pursued this because I am a teacher and we teach children to have faith and confidence in the American system. . . . We teach that people who are unjustly treated can seek redress through the system.”

**Donald F. Baker
Texas teacher**

**HATS
Helps
Gay Alcoholics**

**San Francisco
Commemorates
Assassinations**

**Coming
Out of
Prison**

Gay Community News

Vol. 7, No. 20

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December 8, 1979



Supervisor Harry Britt: "... we are unable to say no to the dream they had."



Harvey Milk, assassinated by Dan White one year ago.

Services Honor Milk, Moscone

SAN FRANCISCO, CA — The plaza in front of San Francisco's City Hall was the scene Nov. 27 of two separate ceremonies commemorative of the assassinations one year ago of Mayor George Moscone and Supervisor Harvey Milk.

At noon, a memorial service sponsored by the city attracted some 3,000 people and featured several city officials. State Assemblyman Willie Brown, the emcee, introduced Moscone's widow and four children and Robert Milk, brother of the murdered supervisor. Brown referred to Milk as "a brother of all oppressed people" and stated that "the struggle for one oppressed minority is the struggle for all oppressed peoples."

"Harvey Milk opened many doors for all his brothers and sisters," Brown said, "and in the spirit of Harvey I ask all the people to open all the doors to his sisters and brothers."

Supervisor Harry Britt, who was appointed to fill Milk's seat after his assassination, was close to tears when he spoke to the crowd. "Harvey and George spent a lot of time with a lot of people who didn't have many expectations out of this life," Britt said, "and gave them reason for hope."

Mayor Dianne Feinstein, a native San Franciscan, spoke of the past year as "one of the most difficult" she had known in the city. In reference to last November's assassinations, the trial of Dan White, and the rioting which followed the announcement of the White verdict, Feinstein said that the memorial service celebrated a "spirit of thanksgiving."

People gathered, she said, "not simply in an attitude of mourning, grievous as those events were, but rather in the spirit of thanksgiving that George and Harvey were among us, that they shared with us their dreams and aspirations for the San Francisco of the 1980s. There was a vision of a city dazzling in its physical beauty, but more importantly, growing with a spirit of brotherhood, of reconciliation, of unity."

The Castro at night

That evening, lesbians and gay men and their supporters gathered in the Castro area of San Francisco for a candle-light march to City Hall. Marchers departed the point of origin at 8:15, walking eight abreast in the two eastbound lanes of Market Street, presenting a vision of "a sea of candles" to marchers who looked back from the crest of a hill. As people walked, more and more people joined the line of march, and at City Hall, lesbians and gay men entering the plaza deposited candles at the foot of the Lincoln statue, just as was done the night after the assassinations.

Organizers had planned for 5-10,000 people, but Harry Britt, in his remarks to the assembly, said that Police Chief Charles Gain had reported an estimated crowd figure of 25-50,000. At Britt's mention of the embattled chief of police, loud cheering rose from the crowd.

"We are here to continue the dream of Harvey Milk," said Cleve Jones, a former aide and close friend of Milk. "We send this message to the queer children growing up in straight America. We must remember the man behind the legend — he was not our first martyr."

Songs were sung at the City Hall rally by the Gay Men's Chorus, Sylvester, and by Castleberry and Dupree, and an emotional Jennifer Moscone spoke briefly.

"The family of Harvey Milk and George Moscone just seems to grow," Britt said. "We are here tonight because George and Harvey believed in us. ... We love them so much because we are unable to say no to the dream they had."

A closet of fear

The only person to refer to Dan White by name during the memorial service was Wayne Friday, president of San Francisco's Tavern Guild and a close friend of Harvey Milk, who said that White was "imprisoned in a closet of fear."

"Dan White strapped on a service revolver," Friday said, "and, like the Deerslayer, gunned down the two innocents who were trying to nudge him out of his closet. Harvey did not die in vain — he was killed by a Dan White who killed in vain."

Anne Kronenberg, a former Milk aide, spoke of the candle-light march which followed the assassinations, saying, "I felt no hope. Today, I feel a lot of sadness, but today is different — today I feel hope. ... Harvey and George are gone, but we carry on. The reason that Harvey had hope was because of all of us: we gave Harvey the courage to be who he was — we were his hope."

The rally was attended by several city officials, among them Supervisor Carol Ruth Silver and the two mayoral candidates, incumbent Feinstein and challenger Quentin Kopp. The president of the San Francisco Community College Board, Lillian Sing, was also present and spoke to the crowd from her perspective as a Chinese-American, telling those assembled that the combination of racial minorities and gays in San Francisco amounted to a majority of the city's population. "We are friends," she said, "because Harvey Milk taught me that we must unite. ... We must make sure that progressiveness continues in San Francisco."

Texas Teacher Challenges State Law

DALLAS, TX — Donald Floyd Baker, 32, has filed a suit in Federal District Court which seeks to have the Texas law prohibiting homosexual conduct declared unconstitutional on First and Fourteenth Amendment grounds. A secondary goal of Baker's suit is to demonstrate the effectiveness of the American justice system.

Baker's suit seeks no monetary damages, instead contending that Section 21.06 of the Texas penal code is an invasion of privacy and violates a person's constitutional right to equal protection under the Fourteenth Amendment. Baker asserts that lesbians and gay men are singled out for prosecution without any enhancement of the moral climate in the community.

"The law intimates that the homosexual is a criminal," Baker said. "I pursued this because I am a teacher and we teach children to have faith and confidence in the American system. We teach that people who are unjustly treated can seek redress through the system."

Section 21.06 of the penal code makes it a Class C misdemeanor for persons of the same sex to

engage in sexual intercourse, providing for a fine of not more than \$200 upon conviction.

Baker identifies himself in his suit as "a practicing homosexual, who regularly engages in private homosexual acts and who is constantly in fear of criminal prosecution." He cites the First Amendment because of his belief that the statute is based on religious sentiment. (The First Amendment states that "Congress shall make no law respecting an establishment of religion. ...") The Fourteenth Amendment is cited because, Baker asserts, the Texas statute denies due process and equal protection from government intrusion.

Baker is on sabbatical leave from the Dallas school district and is working on his master's degree at Southern Methodist University. He serves on the board of the Dallas Gay Political Caucus, and in spite of his acknowledged involvement with the Dallas gay community, he said that his gayness was never an issue with his employers.

"I didn't bring my sexuality into my occupation," he said,

"because there's no need for it" to be mentioned. "Many people" in the school district "knew but did not make an issue of it because I did not, shall we say, flaunt it."

James C. Barber, Baker's attorney, feels there is a "good chance" that the case might reach the U.S. Supreme Court, which has so far refused to hear any cases involving gay issues. Barber feels that if the case reaches the high court and is heard, it could become a landmark decision on lesbian and gay rights. The suit has the principal financial backing of the Texas Human Rights Foundation, and additional support is being provided by most of the state's gay organizations, as well as by several groups outside Texas.

According to Baker, "This law insinuates in many people's minds that homosexuals are criminals. The law intimidates us. It insinuates things that are not true. ... I see my role as something I have to do. I have a moral obligation to act on my instincts that tell me there is an injustice here."

Gains Reported in Federal Legislation Efforts

WASHINGTON, DC — The Constituent Lobbying Day which took place the day after the Oct. 14 National March on Washington for Lesbian and Gay Rights has been termed "a major advance for the on-going national lobbying effort" by the Gay Rights National Lobby (GRNL), which reported that more than 500 people were involved in the one-day effort. The offices of more than 50 senators and 150 representatives were lobbied during the day.

GRNL reported that the effort resulted in additional co-sponsors of lesbian and gay rights legislation in both houses of Congress. Among the new co-sponsors are Rep. Leon Panetta (D-CA) and Sen. Daniel Patrick Moynihan (D-NY). Panetta, who has previously declined to co-sponsor legislation, "indicated that the constituent delegation (of over 15 people) convinced him that there is adequate support in the district," GRNL announced.

Moynihan consented to co-sponsor a proposed fair employment bill to be introduced soon by Sen. Paul Tsongas (D-MA), thus fulfilling what GRNL termed "his pledge" to the late

New York City Human Rights Commissioner Robert Livingston, a prominent activist and former Moynihan aide. According to GRNL, "Moynihan's co-sponsorship is considered extremely important because he is one of the leading spokespersons of the more conservative wing of the Democratic Party."

Kerry Woodward, who coordinated GRNL's efforts on the Constituent Lobbying Day and worked in conjunction with a committee of the March on Washington, said, "Constituent Lobby Day proved the importance of individual and local involvement in lobbying. ... U.S. Senators and Representatives. Lobbyists came back excited and confident of their impact on Congress. This kind of pressure must now be continued by constituents in all parts of the country."

The Gay Fair Employment Bill to be introduced by Tsongas has already gained support from major progressive organizations, among them the American Civil Liberties Union (ACLU) and the lobbying group Americans for Democratic Action (ADA), both of which have sent letters to senators urging co-sponsorship.

Patsy Mink, National President of ADA and a former member of Congress, wrote, "The principle that employment should not be based on irrelevant criteria such as race, creed, color, etc., but rather on ability to do the job is well established. The inclusion [of] 'sexual orientation' is a logical extension of this principle."

A letter urging support for Tsongas' measure was sent by John Shattuck, ACLU Legislative Director, who said, "We regard discrimination based on sexual preference as a bona fide civil rights issue, no different morally or legally from similar discrimination against racial, ethnic, or religious minorities."

Steve Endean, Executive Director of GRNL, said, "We are pleased at the support we are



Steve Endean, GRNL Executive Director

gaining. It is very, very important that members of the Senate understand that support for fair employment for gays goes far beyond the gay community. We consider development and coordination of such support a top priority."

Action Taken on Immigration

Another large group of Congresspersons has written the Immigration and Naturalization Service (INS) to urge revisions in INS laws which exclude lesbian and gay aliens. The letter was initiated by Reps. Anthony Beilenson (D-CA) and Julian Dixon (D-CA), with Ted Weiss and Henry Waxman, chief sponsors of the Gay Civil Rights Bill (HR 2074), joining in authorship. The letter was signed by 18 members of Congress. Some 15 members had urged revision of INS laws previously.

The letter stated, "We feel that the discriminatory exclusion of persons wishing to visit or immigrate to the United States, solely on the basis of their sexual orientation, is an arbitrary and unjust basis on which to exclude persons from admission into this country, primarily because of its utter irrelevance to the issue of whether or not an alien would be a responsible American citizen or visitor to the United States."



Sen. Paul Tsongas (D-MA) is gaining support for a proposed Gay Fair Employment Bill.

News Notes

quote of the week

"Gary Jarmin . . . worked Washington's legislative haunts for six years for controversial Korean evangelist Sun Myung Moon [head of the Unification Church]. At the time of his defection from Moon in 1974 in a squabble over policy and beliefs, Jarmin was secretary general of the Freedom Leadership Foundation, the Unification Church's most effective front. He believes that Christians are potentially 'the most powerful political force in the nation.'"

—Edward E. Plowman, writing in the Nov. 2 issue of *Christianity Today*, in an article entitled "Is Morality All Right?: The new religious lobbies say 'yes'—with impact." Gary Jarmin is the legislative director of the Christian Voice lobby, which claims a membership of 130,000 persons and a lobbying budget of \$3 million in 1980.

iranians may get help

WASHINGTON, DC — Iranian lesbians and gay men who face deportation might be able to use their homosexuality as a defense to remain in the United States, according to representatives of the International Gay Association (IGA). Because of the executions of gay men in Iran earlier this year, openly lesbian or gay Iranian students may claim that their lives would be endangered in the event of deportation to their country.

Under United States law, even though lesbian and gay aliens are barred from entry into this country, any such person who has already passed through immigration is permitted due process of law. According to the IGA, "Hearing examiners in deportation cases have ruled in favor of homosexual aliens in the past, where lives are in danger."

The IGA is working with American groups to secure legal counsel for those Iranians desiring it. If a lesbian or gay student is deported, IGA will attempt to locate another country which would accept the deportee.

The IGA's Liaison Office may be contacted c/o Gay Community Center/DC, 1469 Church St., N.W., Washington, DC 20005, or by calling (202) 234-6268.

boy stabbed after name-calling

NEWARK, NJ — A 10 year-old boy is being held in the Essex County Youth House after having been charged in the stabbing death of an 8 year-old boy who allegedly called him a "slissy." A judge has ruled that the boy must remain in custody until he is tried.

Authorities said that Robert Kratic was stabbed in the back by the unidentified boy, who reportedly used a six-inch steak knife as a weapon. Kratic died near the spot where he had been involved in a game of touch football.

The boy cannot be tried as an adult, said Essex County assistant prosecutor Norman Menz, because "fourteen is the bottom age limit."

a star is born in dallas

DALLAS TX — Star Ventures, a Houston-based publishing company, has begun publication of a weekly gay newspaper for the Dallas/Fort Worth area. The tabloid format newspaper is the *Metro Star* and is published by the same organization which prints the *Montrose Star* for the Houston gay community.

The *Metro Star* is distributed free to readers through gay clubs and businesses in the Dallas/Fort Worth area, and it is possible that distribution will be expanded to the gay communities of Oklahoma, North Louisiana, and parts of North Texas.

black gays meet

PHILADELPHIA, PA — A group known as Philadelphia Black Gays, formed out of a third world consciousness-raising group, will soon begin holding weekly meetings on Tuesday at 8 p.m. Meetings will be held in the offices of the American Friends Service Committee at 1501 Cherry St.

Goals for the group have not yet been formalized, and its meetings are primarily of a support group nature. However, discussion is proceeding on a number of subjects, including the possibility of a Third World Gay Community Center.

Those interested in additional information about Philadelphia Black Gays may contact Tony Henry at the American Friends Service Committee, 1501 Cherry St., Philadelphia, PA 19102.

gray panthers support gays

CHEVY CHASE, MD — At the third biennial convention of the Gray Panthers, many resolutions came up for the consideration of those attending. The national organization which seeks to protect the rights of older Americans considered resolutions dealing with legislation on nursing homes, senior centers, supplemental income for the poor, and housing and transportation problems, among others. Among the resolutions passed was one urging the "protection of the civil and human rights of homosexuals and lesbians."

The convention was highlighted by an address by the Gray Panthers' founder, Maggie Kuhn.

of paradise and switchboards

CAMBRIDGE, MA — The Paradise Cafe at 180 Massachusetts Ave. in Cambridge will be the scene of a benefit event for the Lesbian and Gay Hotline on Tuesday, Dec. 11, from 7 p.m. to midnight. Entertainment will be provided by Mary Faith at the piano, and a \$1 cover charge includes hot hors d'oeuvres, cheese and crackers, and a free ticket for a raffle drawing. First prize in the raffle is \$50 in cash, second prize is dinner for two at The House restaurant, and the third prize winner will receive a \$20 gift certificate from Copley Flair.

position opens at g.r.a.

SAN FRANCISCO, CA — Gay Rights Advocates (GRA), a San Francisco-based, non-profit public interest law firm, is seeking a new executive director.

Though only two years old, GRA has developed a national reputation by winning precedent-setting cases in its fight for the legal rights of lesbians and gay men.

The organization seeks someone with an administrative background who can supervise a full-time staff of attorneys and non-attorneys and who has a strong commitment to attaining equal rights for lesbians and gay men in our society. The applicant should also be aware that the Executive Director will be a principal spokesperson of GRA with the media, the foundation world, and other national lesbian and gay organizations.

The starting salary is \$12,000/year plus benefits. Resumes should be mailed to Search Committee, Gay Rights Advocates, 540 Castro St., San Francisco, CA 94114. Resume deadline is February 1, 1980.

GRA is an Equal Opportunity Employer.

have you seen this car?

BOSTON, MA — A gay man was beaten and near-fatally stabbed in Boston's Bay Village section around 4 a.m. on Nov. 26. The assault took place near the intersection of Broadway and Piedmont.

Involved in the attack was a green Cadillac convertible with six white men inside. The men were armed with knives and baseball bats. Robin MacCormack, Mayor Kevin White's gay community liaison, has asked that anyone having seen this car or having any information about the attack get in touch with him or with the police.

If you have information which could help in apprehending the perpetrators of the attack or in locating the car involved, please contact Robin MacCormack at (617) 725-4410 or Detective William Hartford at (617) 247-4240.

clean out your closets

BOSTON, MA — The long cold winter is approaching, and some members of Boston's lesbian/gay community have realized that there will be lesbians and gay men in need of such necessities as clothing to get through the harsh weather. In an effort to provide those people with what they need, a clothing drive has been organized for Saturday, Dec. 8, from 12-5 p.m., and lesbians and gay men in the Boston area are being asked to clean out their closets.

"I think we ought to be able to take care of our own through the winter," said Robin MacCormack, Mayor Kevin White's gay community liaison. "There are a lot of lesbians and gay men who are going to have a tough winter."

MacCormack urged that people go through their closets and contribute "whatever you don't need, doesn't fit, isn't stylish, or whatever."

Three drop-off points for donated clothing have been set up: Buddies, at 733 Boylston St. in the Back Bay; Sporters, at 228 Cambridge St. in Beacon Hill; and Somewhere, at 295 Franklin St. in Boston's business district. Anyone in need of clothing or desiring additional information may contact Robin MacCormack at (617) 725-4410.

body politic grant refused

TORONTO, Ontario — In an unusual action, the Ontario Arts Council has refused to accept an independent jury's recommendation to award a \$1,000 grant to Canada's gay liberation journal, *The Body Politic*. Although a jury's recommendations have previously been altered by the Council, this is the first time that a jury's decision has been overturned by the Council.

Previous such grants to *The Body Politic* have provoked criticism from the media, some of which editorialized against the granting of money to the journal. When a grant of \$1,000 was awarded last year, Culture and Recreation Minister Reuben Baetz termed it "impolitic and insensitive" and urged the Arts Council to consider "whether this is the way the taxpayers of Ontario would likely want their money spent."

The feeling at *The Body Politic* is that a jury's recommendation that it should receive a grant, even in the face of cutbacks by the Council, "is seen to be a vote of confidence in the magazine by its peers."

women in combat roles opposed

WASHINGTON, DC — A week of hearings just concluded has made it clear that neither the Congress nor the Carter administration is prepared to allow women military combat roles. In order, however, to maximize opportunities for career advancement, both are considering expanded opportunities for women in combat-support positions.

The Carter administration, which wants Congress to rescind its ban on women in combat, met resistance from the House Military Personnel Subcommittee, which made it clear during the hearings that it had no intention of placing women in combat roles. Witnesses were asked, however, for suggestions as to how to give women more combat-related jobs in order to further their careers.

Rep. Richard C. White (D-TX), chair of the subcommittee, suggested legislation to remove the combat ban but declaring a Congressional policy which would permit the President to authorize the use of women in combat only as a last resort to defend American soil.

murder suspect escapes again

SAN FRANCISCO, CA — For the second time, a suspect in the July 8 murder of gay art dealer Robert Opel escaped from the custody of the San Francisco Sheriff's Department.

Maurice Keenan, who escaped earlier and was recaptured at a Florida pancake house, escaped again recently as he was being transported from the Hall of Justice to a City Hall courtroom. At the time of the second escape, he was handcuffed to two other prisoners. Keenan used some kind of "device" to get out of the manacles, then fled on foot. A deputy fired one shot at him while a second deputy and a security agent pursued him and caught him.

Keenan reportedly had left a note in his cell which read, "Fuck you, I'll be in Mexico tonight." A Sheriff's spokesperson said Keenan would be more heavily manacled when he is next moved to a City Hall courtroom.

abortion bill creates furor

BOGOTA, Colombia — The introduction of a bill which would permit abortions in certain restricted cases has created a storm of controversy for the Colombian Congress. Ninety-five percent of the country's more than 25 million people is Roman Catholic, and the Catholic church has mounted a strong campaign against the measure.

Under the proposal before the Congress, abortions would be permitted during the first 12 weeks of pregnancy in case of rape or if it was medically determined that a birth would endanger the life or "mental or physical health" of the mother. Abortions at later stages would be permitted if there were evidence that the fetus was "gravely malformed."

In spite of the fact that an estimated 250,000 Colombian women have abortions each year, the penalties are strict: a woman who has an abortion faces one to four years in jail, and a doctor who performs one loses her/his right to practice and faces a prison term of up to six years.

boston gay hotline changes

BOSTON, MA — The Boston Gay Hotline, in operation since 1973, has announced that it will henceforth be known as the Lesbian and Gay Hotline in an attempt to serve more people. The word "Lesbian" has been added to make more people aware that the Hotline exists to serve women as well as men, and the word "Boston" has been dropped "because of the regional limitation it implies," according to a press release. The statement said, "The Hotline in fact serves the entire Northeastern States Region, and is able to provide national gay community information."

The staff at the Lesbian and Gay Hotline is now comprised of 24% women, up from 6% two years ago, and the statement released by the group stressed that women who call "are more likely than ever before to be able to speak with another woman when they call."

The Hotline can be reached at P.O. Box 2009, Boston, MA 02106, or by calling (617) 426-9371 Mon.-Fri., 3 p.m.-midnight.

ohio considers rape penalties

COLUMBUS, OH — Ohio State Rep. Vernon E. Cook of Cuyahoga Falls has introduced a bill which seeks tougher penalties for rapists. Cook's introduction of the legislation was prompted by the opinion of Akron detective Richard May that Ohio rape laws do not deal harshly enough with the "career" rapist.

Cook's bill seeks a minimum five-year prison term for rape; a minimum 10-year sentence for aggravated rape (rape involving the use of actual or threatened physical harm and death or where the defendant has been previously convicted of a similar crime); and minimum terms of 10 and 15 years respectively when the rape or aggravated rape is of a girl under 13 years of age.

Gay homes for gay youth Lesbians Head New Jersey Foster Homes

TRENTON, NJ — Over the past four years, the New Jersey Department of Human Services has quietly placed a small number of lesbian and gay male adolescents in foster homes headed by lesbians. Anne Burns, an assistant to Human Services Commissioner Ann Klein, said that "five to 10" homosexual teenagers have been placed in two such foster homes, one run by a lesbian couple and the other by a lesbian who lives alone.

The names of the women and children and the locations of the homes were not divulged. Burns said the program had started almost by accident, but it was decided that they were dealing with an increasing number of lesbian and gay children.

Teenagers were placed in such homes only after an agreement was reached with the natural parents and only after it was ascertained that the teenagers understood the

situation. Only sexually experienced adolescents have been placed in lesbian foster homes, and then only after it had been determined that the natural parents were unable or unwilling to care for them because of their homosexuality. A careful review of the situation is conducted before a placement determination is made, and there is no process of psychiatric evaluation involved, although Burns conceded that Human Services officials are considering the addition of such an evaluation.

One official involved with the adoption process said that it might be in the best interest of a homosexual teenager to be placed in a homosexual foster home, although the sexual preference or orientation of the foster parents and the children would be only "one piece of an evaluation."

Elizabeth Coles of the North American Center on Adoption said that before such a decision is made, several factors should be taken into consideration, among them such questions as whether the adolescents placed in homosexual foster homes would be likely to be subject to any form of sexual abuse or whether they would be "held up to scorn" because of their living situation.

Burns explained that sexuality was not the deciding factor in any of the placements, adding that New Jersey has not considered placing teenagers in foster homes headed by a gay man or men.

She said further that the issue of placing lesbian and gay teenagers in lesbian foster homes "has been coming up more and more lately with an increase in the number of gay kids we're dealing with and an increased recognition of the situation by professionals." There are 9,100 children in New Jersey foster homes, Burns said, and she could not estimate the number of lesbian and gay youth among them.

New Jersey is not actively seeking homosexual foster parents. Burns said that the number of placements in such homes had been strictly limited and monitored. She said that social workers visit these homes on a regular basis, often as regular as once a month, and there has been "no indication that a gay foster parent is more likely to sexually abuse a child than a heterosexual foster parent."

Houston Group Seeks Federal Funds

HOUSTON, TX — Approval has been granted for a member of the Houston Residents Citizen Participation Council (HRCPC) to work with Houston's gay community on the preparation and submission of a proposal, through HRCPC, aimed at procuring federal funds for various public service projects in the Montrose area of Houston. The decision came as a result of a meeting between Steve Shiflett, President of Houston's Gay Political Caucus (GPC), and Moses LeRoy, HRCPC board chair. Ed Wendt, an HRCPC administrative assistant and public information officer, was instructed by LeRoy to work with gay community representatives on the project.

HRCPC co-exists with the Mayor's Office of Community Development to develop and implement projects which are funded by the U.S. Department of Housing and Urban Development. Wendt sees housing discrimination against lesbians and gay men as "a major problem in Houston" and said that "fair housing complaint and reconciliation services are provided by the city with federal funds."

"Gays should lobby to have sexual preference included as an area of non-discrimination by either an ordinance from City Council or an executive order from the Mayor," Wendt said. "The city could then investigate complaints of housing discrimination against gays, implement affirmative action programs and serve as a mediator in landlord/tenant disputes."

Shiflett explained that another project which could be federally funded would be a Montrose Health Center for the screening of venereal diseases and other "standard transmissible diseases." He stated that "the Mayor has endorsed the idea of such a facility, as did all of [the GPC]-endorsed candidates for City Council, so the support is there for our proposals."

Wendt will also assist Montrose area residents in submitting a proposal to the city for the Community Development Division to fund a Montrose Multi-Service Center which could house community projects dealing with employment, crime prevention, child care, health, drug abuse, education, welfare or recreational needs, all of which Wendt said "are directed toward coordinating public and private development programs."

Larry Bagneris, GPC Vice-President, said he is "overwhelmed by the giant step forward that has been taken for our people in getting our fair share of the American pie, especially concerning federal funds. . . . We all work and pay our taxes to the federal government, and most of the time those tax dollars have been funneled back to the local government for the betterment of the citizens. Gay people, however, have been ignored, even though we pay our share to Uncle Sam. I am proud to see that there is, at last, hope on the horizon, and that gay people will maybe reap from the harvest of what we have helped to sow."

Justice Dept. Responds to Complaint about INS

NEW YORK, NY — Saying "we very much regret this unfortunate incident," Acting Associate Attorney General John H. Shenefield, writing at the request of Attorney General Benjamin Civiletti, has responded to the joint complaint filed by the National Gay Task Force (NGTF) and the National Organization for Women (NOW) over the treatment of Canadian women who sought entry to the United States Aug. 23 and 24 to attend the Fourth Annual Michigan Women's Music Festival at Hesperia, MI (see *GCN Vol. 7, No. 8*). Some 55 women were harassed and refused entry by officials of the Immigration and Naturalization Service (INS).

Shenefield indicated that upon receipt of a telephone complaint from NGTF on Aug. 24, then-INS Commissioner Leonel Castillo took immediate action to rectify the situation. Subsequent investigation revealed that the Port Huron (MI) crossing point had not received Castillo's Aug. 14 policy cable ordering deferral

of further examinations where the sole ground requiring determination is the issue of homosexuality. Attributing the resultant situation to a "communications breakdown," Shenefield stated that Port Huron officials "never got the word."

"As a further follow-up to this matter," Shenefield wrote, "all ports of entry throughout the country were telephonically contacted and confirmation of receipt of the policy cable was made. It is not anticipated that a similar occurrence will arise."

Shenefield's assurance notwithstanding, a Canadian gay man was prohibited from entry at Blaine, WA, on Aug. 26, and two Italian lesbians were harassed for forty minutes by INS officials at New York's Kennedy Airport on Sept. 5. Shenefield has requested that NGTF assist the Justice Department by monitoring the situation and advising it of any further instances of such conduct by INS officers.

NGTF Co-Executive Directors Lucia Valeska and Charles F. Bry-

don have asked for the help of individuals and local lesbian and gay groups to accomplish this monitoring role. Incidents of misconduct by INS officers should be reported to NGTF at (212) 741-5800. In addition, a written complaint detailing the incident, the date and time of day it occurred, and the name of the INS official involved should be addressed to Norman Alt, Office of Professional Responsibility, Immigration and Naturalization Service, 425 I St., NW, Washington, DC 20536, with a copy to NGTF.

"The complaint process is one weapon we have to compel recalcitrant border officials to toe the line," said Brydon and Valeska. "INS officials in Washington, DC, have assured us these complaints will receive prompt attention. Border guards found in violation of INS policy will be disciplined. This is an opportunity to make the system work for us. Let's use it."



Jim Beecher photo

Jimmy Flowers: an open advocate of gay and lesbian rights.

CETA Worker Charges Discrimination

Compiled by Jil Clark

NEW YORK, NY — "Victor Gotbaum [executive director of District Council 37] backs down on gay rights. David Love, NYC Transportation Commissioner, refuses to enforce Mayor Koch's Executive Order #4."

Those are the leading lines of a press release circulated by New York City's Coalition for Lesbian and Gay Rights (CLGR) one month ago. The person whose rights had allegedly been compromised was Jimmy Flowers, a CETA worker in the NYC Transportation Department and a member of Local 1505, District Council 37's (D.C. 37) Arterial Highway Division.

In that release, Flowers stated that he was "the victim of a hate campaign waged by my job supervisor, James Colbert" who allegedly abused him verbally, encouraged other workers to do the same, and submitted to CETA officials a report that Flowers had "performed unsatisfactorily" on his job.

According to Flowers and several upper-echelon union organizers, Flowers' work was excellent. With the end of his eighteen-month CETA term approaching, Flowers feared that the negative report from Colbert would cost him his job.

Flowers' CETA job has not been renewed and he will be unemployed soon. He believes that his non-renewal of employment is evidence of anti-gay sentiment within the union and the city, and he is demanding that the city give him back his job and strike the "unsatisfactory" from his record. Speaking with *GCN*, he demanded to know why "six other guys have gotten six-month extensions. One of these guys was absent 185 days in one year. Another was absent 95 days and had 25 gallons of gas stolen during his shift. . . . On my shift, nothing has ever been missing and I've only been absent nine and a half days in a year and a half."

Robert Perez-Wilson, D.C. 37 attorney who has defended the union's behavior with respect to Flowers, explained that only those CETA workers hired before April 1, 1978, are eligible for employ-

ment extensions beyond their 18-month limit. Flowers, hired shortly after that date, "cannot, by law, be kept on."

Flowers is also attacking the union for not "adequately" supporting him when he denied that his work was unsatisfactory and accused Colbert of anti-gay discrimination. John Calindrillo, Blue Collar Division Representative of D.C. 37, the largest union in New York, told *GCN* that he had never witnessed any harassment of Flowers by Colbert. He added that the union was put in a difficult position by Flowers, because complying with his demand for an investigation would require the union's siding with one of its rank and file against another.

"This union has a marvelous record of support social justice in civil rights," said Calindrillo. "We've been in the forefront of the Equal Rights Amendment. But the union doesn't reach out to special interest groups [like lesbians and gays]."

Flowers, who was beaten up at a CETA workers rally last May, and claims that he was consistently harassed at union meetings as well, faulted the union for not guaranteeing his safety at these events. Flowers was an open advocate of gay and lesbian rights at all of these events, carrying placards and wearing buttons which bore such pro-gay slogans as "Gay CETA workers, Unite!" Flowers claimed that, in response to his demand for protection, Calindrillo — Flowers' division organizer and, therefore, by definition, his advocate — told Flowers to keep away from union meetings and CETA demonstrations.

Calindrillo denies having said this. After describing Flowers as "abrasive, with a chip on his shoulder toward anyone who did not accept his way of life, but not a bad person," told *GCN* that the union cannot possibly be responsible for all of its members' safety at all work-related events. Indeed, that was the opinion of the Board of Collective Bargaining (the body which settles NYC labor disputes) when it ruled on October 31 that the union had no obligation to

Continued on Page 6

Gay
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THE GAY WEEKLY

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Community Voices

our rage

GCN,
Nothing speaks louder, more definitively, than death. Without question, the absolute value, the final word.

Enclosed is \$25 for the David Brill Memorial Fund. Tonight, after attending the memorial service at Arlington Street Church, something stirs in my mind which has been sleeping for many years — that thing is out-in-out rage. It is a rage at always having looked at the world from up-against-the-wall.

I thank all the people at GCN
for being braver than I am.
Linda C. Bach
Boston, MA

an anchor point

To the Editor:
The death of David Brill is a loss to all of us, to his family, friends, and co-workers at GCN I extend my sympathy.

I knew David through his writing. Always concise, always sharp on the subtleties, he asked the questions that needed to be asked. David Brill was one of my anchor points in our community. Knowing that he was out on the line, searching in the best tradition of investigative reporting lent a sense of security. It helped to know that there were people like David watching out for the community.

His loss demonstrates the importance of our individual responsibility to contribute to the community wherever and whenever we can.

David's death, the pain of the memorial service for him on the anniversary of the assassination of Harvey Milk, and the unanswered questions underscore the importance of the work still to be done.

Truly,
Jonathan H. Malone
Boston, MA

into clean anger

Dear Friends:
News of David's death and the questions that surround it as of today has just reached me at the end of a religious service. In my two years as a volunteer at GCN I knew David as a tireless campaigner with a great faith in the political process and a greater faith in the abilities of gay people to cope with the oppression we have known. I will remember David not only for his efforts, but for the fun we occasionally had together in those years of struggle.

As I hear of the questions that surround David's death I am moved beyond mourning. Out of my gut at this moment is coming an anger I am beginning to know very well. It is the anger I felt when Harvey Milk died, an anger that is clean and clear, an anger that will motivate me to continue the struggle that David and I shared. In that anger I call upon my gay brothers and lesbian sisters to continue the struggle. David was often controversial; it is not easy to be on the cutting edge of social change, especially when one chooses as David did to live so close to those political institutions which so often maintain the status quo rather than accept and foster change. Let us in our mourning pay tribute to this colleague with whom many of us often disagreed. Let us pay tribute by renewing our commitment to the struggle that was David's. Let us move beyond grief into that clean anger that motivates whole societies to change. This is the cutting edge where we gay people are; this is also where David would want us to stay.

With love
Mark DeWolfe, student intern minister
First Unitarian Church
San Francisco, CA

gay stamps

Dear People,
I am a stamp collector and I collect stamps with gay men and women on them. I have used as a guide *The Book of Lists and Gay American History*. I would like to share with you my greatest discovery: the gayest stamp in U.S. history was issued in 1976. The American Bicentennial souvenir sheet (Scott #1686) "Surrender of Cornwallis at Yorktown" by John Trumbull. On the far right stamp of this sheet is Alexander Hamilton and his lover John Laurens. This is the only stamp in my collection that has lovers on the same stamp. I would be interested in hearing from other stamp collectors with the same topic.

Sincerely,
Louis Paul Henefeld
Upper Montclair, NJ

behind the shield

Dear GCN,
The first "openly gay" police officers have been sworn in. They have requested that for the present their "identities be kept secret."

A-but . . . A-bu ba ba baddada bu-wheet! wheet!

R. Spears
Mar Vishnu, CA

our alienation

Editor:
Those of us who knew David Brill well feel both loss and outrage. The fact of his death has reached us three thousand miles away, but the reality probably never will. When he was wrong, we criticized him for that wrong-headedness; when he was right, we respected him for his judgment.

In a society gone mad there are links which we recognize, but which usually do not go beyond providing order in our private visions of horror. If the alienation one feels as an individual gay person in 1979 has led to a belief that the powers-that-be are conspiring against those who would threaten (or at least would like to threaten) that power, then it is not hard to see the link between the murder of a Harvey Milk and the apparent murder of David Brill. Paranoia is not a pathology for those of us who have lived in fear for the greater part of our lives.

David Brill was probably more aware of this than any of us who have worked in the gay movement. The task he set himself stemmed from both politics and temperament. Not content to just analyze, the detective in him had to uncover and expose. That he liked the sense of danger and the play of the game spoke of the adventurer in him. (At \$25.00 per week it certainly wasn't the money that made him do it.) Some of us knew that other side — the role David played in easing the terror of those who fell victim to homophobic attack or police abuse. There was no glamor here — sometimes not even a thank you.

Do we need further proof that we have become — post-gay liberation — a species in danger? If we are to survive the systematized liquidation of gays as a political force, then we must invent our own forms of justice, forms which will not accept the straight versions exemplified by the recent Dan White fiasco. A relentless attempt to uncover the forces behind the murder of David Brill is a step in that direction.

In gay justice,
Harry Seng
San Francisco, CA

chiltern mountain club

Dear GCN,
I number among those who are appreciative of GCN's long-standing efforts to report news as impartially as possible and to remain sensitive to the concerns of women, third world people and other minority groups within the gay community. However, many gay people, including me, feel that GCN's interests are too exclusively political, that a great many other relevant and interesting things happen in our community that are ignored by your paper. One realizes that your funds are limited and you cannot always utilize the resources that you might wish. Even under these circumstances, however, your political coverage seems generally excellent.

As the president of a club which regularly lists two or three events weekly in your calendar and brings a unique and worthwhile activity to New England gay men and lesbians, it strikes me as very peculiar indeed that we have never warranted so much as a feature article. I have on several occasions brought the oversight to your attention, only to be told that our organization should write the article ourselves and submit it. You are in the newspaper business, not us. I daresay if two women were assaulted in Texas you would have a front page article the following week. It is a matter of your priorities.

Last month G.R.A.C. and the Chiltern Mountain Club jointly sponsored what was in all probability New England's first gay tennis tournament. On but two weeks notice twenty-seven people, including Rep. Barney Frank, registered to play. The event was an enormous success. Prior to the tournament I twice called GCN. We also placed a large paid ad. No mention of the tournament made GCN. This seems to me utter incompetence.

The Chiltern Club's activities include mountain climbing, cycling, canoeing, bird watching and skiing as well as swimming, volleyball, basketball and track. That none of these activities merit your interest strikes me as very odd.

My criticism is not merely limited to the exclusion of the Chiltern Club. Why, to cite another example, did the Gay Softball League's entry in the Nationals go wholly unreported? "Why not?" on a whole range of interesting things?

GCN might make itself more relevant to the larger gay-lesbian community if it broadened its horizons. The Chiltern Club continues of course to support GCN both by our \$60. annual contribution and by our members who volunteer their services.

Sincerely,
Sturgis Haskins
President
Chiltern Mountain Club
Ellsworth, ME

a real reporter

Dear Editor,
"Miss Thing, (I was Miss Thing to David Brill's hardnosed-reporter 'Brill') have you called Sporter's?" I probably had called, but Brill's inquiry was more than enough reason to do so again.

"Should I?" Brill would laugh at this point, a mischievous laugh that gave the impression that he was about to get himself, me, or a third unidentified party into hot water. The laugh would be the same when he had managed to get one of the above out of hot water.

Brill by some sixth sense, best defined as being everywhere at once and knowing how to listen even while he talked (which he did compulsively), seemed to have a line on everything in the gay community. He was, by his own admission, a 'real reporter.'

Much love,
Gregg Howe
San Francisco, CA

to remember

Dear GCN People,
Not to question, but to remember is most important, I remember: "David, are you sure we can print this, I mean without getting sued?" Very officiously, the professional, "Oh, yes, I checked it out with . . . and it's very important." So I'd go with it because he always seemed to have the inside information, and then I'd catch him out of the corner of my eye, sitting on a desk top with his hands folded over his stomach — I'd catch a quick gleam in his eye, the suggestion of a smile, and I'd wonder. David fought hard, and he didn't care how big or powerful an enemy he took on. We often worried about him, but then I would see that smile and I knew that he loved even the idea of danger, that David Brill against the big guy was his own favorite private joke. He would never have wanted to live carefully.

On David as my friend — we talked a lot about his ambitions and fears. They remain with me, but I know he strove to accomplish more each day and was never satisfied. But mostly I remember that he looked after me, that he drove me places when it was cold, that he took me someplace nice (Dini's we loved) for dinner when times were hard.

I want his family to know that my phone has been ringing and I have been calling people all over the country. We have left GCN and are spread all over now, but this weekend we called each other for comfort, to talk about David, to remember.

Lyn Rosen
Philadelphia, PA
Editor's Note: Lyn Rosen and Harry Seng are both former Managing Editors of GCN. Gregg Howe is a former Advertising Manager.

faggots and dykes

Dear GCN;
I would like to respond to some of the letters that I've seen recently in the "Community Voices" section of the G.C.N., and also to some of the articles written by various "gay" people for your paper.

In this day when the gay community is striving to be accepted by the non-gay community, when the handicapped people are trying to be accepted by the non-handicapped, and especially when we are trying to reach the point when we can walk the streets at night and not be afraid of being mugged because we are gay, I am angered every time I read an article in your paper which refers to the gay male as a "faggot".

In Boston when the men were mugged and beaten near the bars, and in N.Y.C., when the suspected gay men were battered in Central Park, and in various other cities in this country where violence has taken its toll; there is one word which is called out more often in each incident. The word is "faggot."

The broadcasting media is finally referring to us as gay men & women. Government and service agencies are finally recognizing the gay community. I do not see the need of regressing ourselves to the point of accepting the non-gay term by labeling ourselves as "faggots". I hope that the G.C.N. will take a stand on the material printed in this paper, and only accept articles which support the gay rights movement, and inform their features writers to continue to use the term "gay" and not "faggot".

As in past history, labeling an individual incorrectly can do more damage, by those in one's own family, than by outsiders.

John O.A. Nunier
V.P. Empire Rainbow
Alliance of the Deaf
N.Y.C., NY
P.S. A copy of this letter is being sent to the 18 chapters of the National Rainbow Society of the Deaf.

GCN welcomes letters to "Community Voices". If at all possible, your letters should be typed and double-spaced. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.

Community Voices

the small town

Dear GCN:

This letter is an attempt to answer the letter of Robin Richard (GCN, November 24, 1979) in which he wonders why GCN has never "broached" the subject of gays in "middle-sized American cities." I think the answer is simply this: gays in middle-sized American cities don't generate much news. Also, and perhaps more to the point here, middle-sized American cities are very much alike and very boring, hardly factors that make for news. If you don't believe that, Mr. Richard, read on:

I live in Wilkes-Barre, PA, a city with a population of about 60,000; by the time one figures in the population of the little towns and suburbs jammed next to Wilkes-Barre to the north and south and to the west along the Susquehanna River, he'll come up with a population of 130,000 to 150,000, just about the size of Mr. Richard's New Bedford.

Like New Bedford, Wilkes-Barre has one gay bar — the Paradise, a new bar, tackily decorated to resemble a south sea island and playing disco music so loud one must shout in order to communicate with another person. Almost as in New Bedford, Friday and Saturday nights are the big nights at The Paradise. From Monday through Thursday nights, one might find about 20 people in the bar; on Friday and Saturday nights, the figure swells to 200 or so. Just like The Meeting Place described in Mr. Richard's letter, The Paradise is full of small social cliques. And, as in New Bedford's bar, one either belongs to one of these social groups or one stands or sits alone all night. The interesting thing about the social cliques is that they seem very reminiscent of what we are told the 1950s were like: the guys tend to be effeminate; they are very gossip-oriented, very concerned with the latest fashions sold at the "boutiques" in the Mall outside town, and they tend to be very non-sexual. Should one happen to break through to a clique member and should he take you home, his idea of action will be to flip on the TV set near the bed so you both can watch Lauren Bacall in an old movie, while he carries on about the fine bone structure in her face.

Most of these guys have never heard of *The Advocate*, let alone GCN, and still consider it daring to purchase *Blueboy* or *Mandate* locally. Surprisingly, a very large percentage of gay men of all ages here still live with their parents, perhaps as a result of the middle-European ethnic influence that is still very strong here. Almost no one has "a place to go."

If one doesn't like The Paradise, one has other options: (A) he can hang out in the back room of the local adult bookstore (dodging the nasty manager who always urges the men to "drop those quarters, fellows; this ain't no meetin' place") and hope for a stand-up blow-job through the glory hole in the partition of the two booths that show gay loops; (B) one can hang out in "Fag Forest," a section of Wilkes-Barre's Kirby Park, located under the Market Street Bridge. This area is usually frequented by the classic "dirty old men" and gay teenagers too young to be admitted to The Paradise; (C) one can drive to the roadside rest areas along Interstate 81 or 80 and dodge the cops and plainclothesmen while looking for willing partners. One man I know was arrested at one such place this summer, and his unscrupulous lawyer took over \$2,000 of his money just to get the charges dismissed. Even though his name and address were printed in the local newspaper, in his panic and fear, this man considered \$2,000+ a good price. (D) Should one want to go to another bar, he will drive, drive, drive! The nearest bar — 25 miles north — is in Scranton; it is a sleazy, fire-trap called Dimitri's. Other choices are The Stonewall in Allentown, 65 miles to the south (and the straight patrons often out-number the gay patrons here), The Blue Bugle in Stroudsburg, 55 miles to the east, or the bar in Binghamton, New York, about 80 miles to the north. These bars are pretty much the same as The Paradise: populated by the same gays week after week after week standing and dancing with members of their clique.

As in New Bedford, Wilkes-Barre has one local gay organization, NEPGA (Northeastern Pa. Gay Association). This organization has a consciousness level so low one could walk on it, and like the organization Richard mentions in New Bedford, NEPGA is essentially a social organization, having "socials" after its "meetings" and arranging "jaunts" to such places as Atlantic City. A Dignity chapter recently opened here.

Mr. Richard says New Bedford offers the advantage of allowing gays to make friends easier than they might in a large city. I haven't found this to be true. Generally, new guys, regardless of how stunning or ordinary they look, can stand around all night in The Paradise, ignored by the social cliques. This, of course, gives some non-clique member who happens to be a little bit aggressive an opportunity: he can start (shout?) a conversation with the newcomer. (Newcomers or strangers don't drift in very often, but every now and then one appears.) Often I've done more with these strangers than watch movies on television, and often one of these strangers or newcomers has been the sort of person who probably would not have paid attention to me in Boston or San Francisco. I'd hardly call this last point a

major advantage or reason for living in a middle-sized American city.

As for lesbians, I have no idea what their life is like in Wilkes-Barre. Occasionally a lesbian couple will wander into The Paradise, but lesbians are simply ignored. The only women accorded importance are fag hags, and each clique in The Paradise has its contingent of such women. These women are always dressed in fashions of a kind that make them look as if they are refugees from a Warhol movie or the Berlin of *Cabaret*.

I've tried to show you, Mr. Richard, that in a number of ways New Bedford and Wilkes-Barre are very similar. I could just as well have written you a comparison between New Bedford and Huntington, West Virginia, or Lexington, Kentucky, two other middle-sized American cities I've lived in.

To come back to where I began: I do think that when gay news originates in small cities, the gay press usually gives it its due. Take, for example, the two high school men who attended their senior prom together in Sioux Falls, SD. Otherwise, I think medium-sized cities are properly overlooked by the gay press because they are dull and boring and all alike. I know, I wouldn't want to read a feature article about New Bedford anymore than most readers of GCN would want to read a feature on Wilkes-Barre.

A Wilkes-Barre Resident
Wilkes-Barre, PA

u mass sexual harassment

To the Editor:

Your recent front page story of Nov. 3 concerning sexual harassment at the UMass/Boston campus chose to overlook some very important facts that change the impact of the story significantly. Do not construe this letter to be in support of the UMass Administration; it is a statement from the editor of *The Mass Media* and is intended to make public facts which have been withheld for the purpose of good (albeit biased) publicity.

The most important fact thus far overlooked is that the fourteen women who submitted the complaints declined to have the university investigate the charges. This position made it impossible for the university to proceed any further. It would be much like convicting a person with no evidence. -Second, while it is true that some administrators were nervous about the impact of the story, their nervousness is no criteria for editorial judgment. Stories are printed all the time which are bound to offend anyone with something they wish to remain out of the public eye. This story is no different. My requests for "... toning down the story ..." were in relation to assertions made by Ms. King which were not supported by the facts. The minor changes made were the difference between responsible journalism and shoddy reporting.

Third, in paragraph seven the reporter (Jill Clark) states there was a cover-up. The overuse of this word reeks of espionage, bugged telephones and illicit moves and is completely inappropriate in this case. If the reporter would have investigated more thoroughly, the conflicts that drove Ms. King to GCN with her story may have been unnecessary.

Finally, when Ms. King is paraphrased as saying "when the Editor was clear that it was going to be printed ..." and that this incident was a factor in her resignation, what does she mean? She admitted that she agreed with the need for certain changes, which for my part made the article truthful and acceptable for publication. Further, as can be evidenced by our current issues, she is still on the newspaper staff.

Having given you some facts perhaps unknown until now, you may come to realize that the refusal of the fourteen women to allow the university to investigate charges and the specific complaints is the roadblock that prevents this case from having a full investigation and official charges being brought against the former Director. Something else you may realize (at least according to GCN) is that the issue is now Janice Irvin and her position at UMass. How her lawyer changed the issue from sexual harassment of 14 women to employment discrimination against Janice Irvin is quite a mystery. After reading the entire GCN report one gets the impression that the harassment of these 14 women has become a vehicle for a matter seemingly unrelated; is that the truth?

Sincerely yours,

George Abruzzese
Editor-in-Chief
The Mass Media
UMass/Harbor Campus Boston, MA

Jill Clark responds: A challenge to the University's treatment of the women is being prepared by a legal committee which Marlon Lill was instrumental in creating and with which she is still involved.

As for the connection between the sexual harassment and the alleged discrimination against Janice Irvin, the fourteen women, Irvin, and others are speculating that the University, Irvin's employer, is discriminating against her because she supported the women raising the ugly issue of sexual harassment.

the rose

To the Editor:

Bette Midler in *The Rose* was remarkable. The film was unfortunately mediocre, but nonetheless a vehicle for Ms. Midler to show her extraordinary talent to all us moviegoers.

The Rose has an abundance of stereotypes. There was the Southern 'aw shucks' boyfriend; the hippies and the music groupies; the queens, and the rednecks, and the best stereotype of them all . . . the cold, blond and beautiful, bland and waspy lesbian. But why not just leave bad enough alone and let the woman exit stage right. Leave her with the American male myth of what every dyke should look like. Certainly not, because in *The Rose* even a stereotype becomes stereotypical. Instead *The Rose* goes a step further in propagandizing the myth that every lesbian really wants a man; that women may be sweet friends, maybe even love each other, but having a man is what really counts.

The scene that has the potential to be pro-lesbian as well as one of the few real warm and tender moments in *The Rose* quickly turns into a campaign for Anita Bryant fans. Rose tells her female lover (while in an embrace) that she has found a "real man." Rose starts to cry, but it is for the love of him or herself or her lover? The bland and beautiful wasp lover tells Rose that she is jealous of her because she too wants just what Rose has . . . that real man. I could barely control myself from yelling "oh my god, not again." The story of a genuine union of two women who obviously cared about each other was purposefully omitted once again. Another put down by the film industry. We must be very threatening to folks because they spend a lot of energy on keeping us hidden.

I can think of so many films where lesbian relationships were covered over or denied because they may have been a threat or have overpowered the heterosexual relationships. To name a few released in the past two years: *Julia*, *Peppermint Soda*, *Love on the Run*, and *Manhattan*. There must be dozens more.

We must let the movie industry know we are strong and yes, threatening. I'm sure even gay people go to the movies. We don't just sit around being bland and blond, cold and beautiful. They don't just go *Cruising* or to discos or dress up as members of the opposite sex as the film industry would like us to believe. Write the film industry and tell them you're angry. Write the cinema where the film is playing. Picket. Shout. Make noise. The stereotypes on the screen reach the people. Let's finally show them the truth by asking them to show us the truth.

Sincerely,

Jean Segaloff
Cambridge, MA

spiritual matters

Dear Editor:

A question that I've been wanting to ask M.C.C. (Metropolitan Community Church) for a long time, with no malice intended: Do you consider Christianity to be "The Way" or "a way" of understanding Life and spiritual matters? I hope that a qualified person from your group will respond in these pages.

Thanks,

Abby Whitman
San Francisco, CA

another language

Dear Friends:

I would like to share with all of you my feelings about the Alix Dobkin and Kay Gardner concert on Friday, November 9, at 8:00 p.m. Alix and Kay used an interpreter for the deaf members of the audience. The interpreter's name is Aileen O'Neill.

Throughout the concert, both Alix and Kay were concerned about making sure that the interpreter, Aileen, was comfortable with their rate of speaking. Any interpreter will usually be a few words behind the speaker and will need time to "catch up".

Aileen wanted to praise her "coach"/"helper", Kim Shive, who helped a great deal with the translations into American Sign Language (ASL). Aileen wanted the audience to know that the translations also involved a lot of Kim's time. Aileen was permitted to speak, which is unusual for all the concerts I have previously attended. It is really important that everyone recognize how hard it is to interpret. Aileen rehearsed with Alix's music for two weeks. Most other performers want the interpreter to show up at the last minute and expect them to do a good job. Translating into ASL requires time and practice. Have you ever heard of translating into any foreign language in only a few minutes? No, it requires time to plan, think and then translate.

ASL is another language — a *different* language. ASL is my *first* language and English is a second language for me. I still have to work at writing in English.

I want you all to know how much I enjoyed the concert. Alix has a good sense of humor, she told some good jokes and stories. She is proud of her Jewish heritage, as I am. While watching Aileen interpret, I realized how hard it is to interpret

curiouser and curiouser

Dear Brothers and Sisters:

In the front page article "GAA Responds to Resigned Members" (GCN Oct. 20, 1979) there are contained so many lies and slanders that I must respond.

Firstly, the "response" you printed was never approved of by the general membership of GAA. The co-opters of the organization never even brought the statement up for a vote. The other resignees and I still maintain that GAA has been co-opted by members and supporters of the Revolutionary Socialists League and Gay Militant Atheists. The "response" was signed by Derek Hirst and Robert D'Vonzo. Hirst admits to being an "ex" RSL member, but he is allowed extensive free use of the printing facilities at the secret RSL headquarters. D'Vonzo was president of GMA before he destroyed it.

If you call RSL out on its participation in dirty tricks, that's red baiting — which is interesting in light of the fact that two of the five people who have resigned over the cooptation issue are well known socialists.

The vote to pull out of CLGR should have taken a two thirds vote because it reversed a previous decision of the floor. The RSL and GMA people had made the motion to withdraw twice before September 13, the last time being June 28. It failed miserably both times. After driving out some of their opposition the RSL and GMA clique demanded that the motion to withdraw require only a majority vote. It got a majority, but not a two thirds. At that time, the RSL and GMA clique formed a majority in GAA.

After the vote to withdraw from CLGR, and our resignations, GMA was prompted by its executive committee to dissolve and merge with GAA. GAA created a new committee on religionist oppression to accommodate GMA. Some GMA members have publically protested the "donation" of the GMA treasury to GAA by the executive committee.

The RSL and GMA argument against the sending of a letter declaring that GAA and the Gay Switchboard are not the same organization was that the Gay Switchboard wasn't militant enough. Only a late arriving GAA member was able to reverse the vote. The fact that Gay Switchboard provides an invaluable service to the New York gay and lesbian community, and that they'd lose their headquarters without the letter didn't matter to the RSL and GMA clique.

It is amusing to see Hirst and D'Vonzo refer to the principles on which GAA was founded. Not only have these two violated these principles, but Hirst only came to GAA 3½ months ago. D'Vonzo has been a regular at GAA only since January, 1979. No member of the RSL and GMA clique has been in GAA longer than this. Five of us have resigned over this issue; our aggregate time in GAA is 36 years. They're telling us about the founding principles of GAA?

The press release GCN received from us did not purport to be an official GAA press release; (despite GCN's error on this account) Hirst and D'Vonzo knew this before they sent their "response."

The "response" is at odds with the truth in other places as well, but this letter is already too long. We who have blown the whistle on the co-opters of GAA have done so in order to alert others to the danger posed by those who would co-opt the entire gay liberation movement.

Yours truly,

R. Paul Martin
Brooklyn, NY

and what a marvelous job she did. When the concert was over, I left with a feeling of joy and I told my friends what a wonderful time I had at the concert.

I feel that the publicity for the concert was poor, especially for women in the deaf community, and my feelings proved right when I saw only four deaf women at the concert. I was notified about the concert two weeks in advance. Advertisement for the deaf community must be improved and I am willing to help. The Holly Near concert is coming soon and I am trying to encourage as many deaf people and hearing people to attend the concert as possible. If you are deaf and you want to buy tickets, call me at 437-3067 (TTY).

Well, I would like to see more of the same kind of cooperation between the performers, the interpreters and the audience. What I saw at the concert was a lot of effort and understanding. I suggest plenty of time (3-4 weeks) for future interpreters to consider the material they are interpreting so that they can interpret to the best of their ability. I also suggest instructing the performers on how to use interpreters, well in advance of the performance so that they can be comfortable, as I saw at this concert, with the situation. On stage I would like to see ample time given to the interpreter to get the message across so that the deaf and hearing members of the audience don't feel lost.

Again, I really enjoyed Alix's and Kay's songs and I am looking forward to Holly Near's concert.

Sincerely,

Nancy V. Becker
Boston, MA



Susan Fleischmann photo



Susan Fleischmann photo

ON TOUR FOR A NUCLEAR-FREE FUTURE: Holly Near (left, above), interpreter for the deaf Susan Freundlich (right, above), and pianist J. T. Thomas (seated, rear, above) appeared in Boston Nov. 28 as part of a national tour aimed at educating people about nuclear power. The tour also focuses on the special needs of the handicapped. The concert was introduced by Dr. Helen Caldicott (left), author of *Nuclear Madness* and a founder of the anti-nuke movement in Australia. The very well-attended concert was produced by Allegra Productions and sponsored by the Boston-area Coalition for a Nuclear-Free Future, to whom a share of the event's proceeds will go.

Near and company left Boston on Nov. 29, en route to New Orleans, where they hope to spread their message about the inherent dangers of nuclear power to an ever-widening audience. Near makes a strong connection between the issues of nuclear power, the lesbian/gay liberation struggle, and feminism. Caldicott, in her introduction to the Boston concert, said, "We did not inherit the earth from our ancestors — we borrowed it from our descendants."

CETA Worker Makes Charges

Continued from Page 3
defend what Flowers calls his rights as a gay person.

Calindrillo asserted that he had "gone to bat for Jimmy" on numerous occasions. One time, when Flowers had taken his time card from the rack and unwittingly worked the wrong shift for several days — "a terminable offense" — Calindrillo defended Flowers before CETA officials to whom Colbert had reported the misconduct. "I bent over backwards for Jimmy . . . and the decision [by CETA] was in his favor: he was awarded pay for those two days" and no disciplinary action was taken.

Flowers filed a discrimination complaint against Colbert with the City Department of Transportation months ago, and is now accusing Commissioner Love of

being reluctant to properly implement Executive Order #, which mandates that the city shall not discriminate "on account of sexual orientation or affectional preference" and that "the Commission on Human Rights . . . shall receive and investigate all complaints on this order." The Commission on Human Rights has said that Flowers' complaint will probably be reviewed sometime in late January. Flowers feels that the Commission has been deliberately noncommittal about the date.

Flowers also told GCN that the city charged him with defacing public property when he tacked up pro-gay stickers around the locker room. According to Flowers, his co-workers have never been so challenged for hanging pictures of naked women on their lockers.

Porn Crusader Convicted

DETROIT, MI — The second prominent figure involved in a national campaign against child pornography to come under federal scrutiny for alleged corrupt financial dealings has been convicted of embezzling federal revenue-sharing monies. Robert F. Leonard, 48, a past president of the National District Attorneys Association (NDAA) and Genesee County (MI) prosecutor for 16 years, was found guilty of embezzling more than \$100,000 between 1973 and 1976. The money was supposed to have been used to pay informers who provided information relevant to cases involving narcotics and organized crime.

At the NDAA's annual meeting in the spring of 1977, Leonard established the Task Force on Sexual Exploitation of Children. In a letter to then Assistant Attorney General Benjamin Civiletti, Leonard expounded upon the depth of his concern over what he saw as a vast homosexual boy-love criminal conspiracy abusive of male youth. The reason Leonard brought the matter to the attention of Civiletti, as stated in his letter, was that "these adult perverts appear to be aware of the [boy-love] network and travel between states attending these camps and sexually abusing these children for money. . . . Some are

respectable community leaders in their home towns. The district attorneys with whom I have spoken who have this problem told me their communities are outraged and they are anxious to cooperate in any way in dealing with this matter. . . ."

Also in the spring of 1977, Leonard was presented to the U.S. House of Representatives by Rep. Dale Kildee (R-MI) to proffer testimony on the Kildee-Murphy Bill, which was co-authored by the latter. The bill was federal anti-child pornography legislation which eventually passed the House by a vote of 401-0.

The other figure in the anti-child pornography campaign to come under federal scrutiny is Judianne Densen-Gerber, founder of New York's Odyssey House, who is accused of misappropriating public monies awarded Odyssey House for her own use (see GCN Vol. 7, No. 11). No indictments have yet been issued against her.

Testimony at Leonard's trial alleged that the former prosecutor had funneled some of the embezzled money to California to defray some of the expenses of a \$157,000 home on the Monterey Peninsula. He now faces a maximum sentence of 28 years in prison and a \$35,000 fine.

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Did You See?

Politics, San Francisco-Style

Gays in the Streets

The following appeared in The New Republic, June 9, 1979. It was authored by Paul Robinson.

I have three facts to relate: 1) On November 27, 1978, Dan White, former policeman, fireman and supervisor shot and killed the mayor of San Francisco, George Moscone, and another member of the Board of Supervisors, Harvey Milk, the city's first avowedly homosexual elected official. White had been angered at Moscone's refusal, supported by Milk, to reappoint him to the board after he had resigned, two weeks earlier, in a moment of despair. 2) On May 21 a jury found White guilty of voluntary manslaughter. Most observers had anticipated a verdict of first- or second-degree murder. 3) That evening thousands of gay people in San Francisco rioted. Hundreds of windows were shattered, at least 12 squad cars were burned and dozens of police and protesters were injured.

The last development is for me by far the most interesting. The riot marks a significant moment in the evolution of political awareness among homosexuals. On the surface it lacks the characteristics that most Americans associate with politics. But its inspiration was profoundly political, and it can be distinguished from earlier violent incidents involving homosexuals precisely because of its political nature.

Of course San Francisco should not be confused with the rest of the country. In fact one must even distinguish among various parts of San Francisco itself. The city, so far as I know, is like no other in terms of the circumstances of its homosexual population. Most important is the sheer number of avowed homosexuals. Nobody knows exactly how many there are, but the figures usually cited range from 50,000 to 100,000 — in a city with a total population of less than 750,000. In short, gays represent a significant constituency in San Francisco, which means that at election time politicians feel obliged to pay court to them, to develop special appeals, to create (if you're cynical) a distinctive set of fibs, since one cannot hope to win the gay vote with the usual generalized mendacity.

Gays are also a large and visible element in the city's economy. There are gay parts of town, places where many businesses are run by and cater to gays. One par-

ticular neighborhood known as the Castro, which provided most of the troops for the May 21 protest, is owned and populated largely by gays. It is sometimes called a gay ghetto — not in the sense of a "black ghetto" or the "Warsaw ghetto" (which implies poverty and enforced isolation) but more like a university town's "faculty ghetto": a homogeneous and somewhat exclusive population, with a certain uniformity of manners and opinion. Many people, including some gays, complain about this ghetto existence. But they fail, I think, to recognize the political advantages of such physical proximity, which might be compared to the proximity of workers in a 19th-century factory, a development that Marx considered a necessary prelude to the creation of proletarian class consciousness. The ability to think and act politically often depends on such humdrum material realities. In the Castro one can elicit a large and rapid response simply by persuading everybody who lives there to step outside his or her door, or to step outside one of the many gay bars in the neighborhood. This was demonstrated only a few weeks ago when police tried to stop someone from putting up a poster, leading to the sudden appearance of a mass of angry gays in the streets. The situation is comparable to that of blacks in Watts or Bedford-Stuyvesant.

So San Francisco is exceptional. It is exceptional, however, in the sense of being the vanguard, not of being a mere fluke. Many sexual studies suggest that the gay population of the country is enormous: the figure one reads most often, based on the Kinsey reports (and arguably exaggerated), is 10 percent, which means over 20 million individuals. Thus good biological (or characterological) grounds exist for contending that San Francisco is unique only in being the sole city in the country, perhaps in the world, where the reality of human sexual orientation is objectively reflected. If this is indeed the case, what happens to the gay population of San Francisco is of more than local interest. It is a portent of what awaits the nation as a whole.

The May 21 riot was political in two senses: first, it explicitly addressed the issue of justice, which, if we follow Plato, is the most fundamental category of political analysis. The crowd at City Hall



Attorney Doug Schmidt (l) defended former supervisor Dan White (r), who was convicted of voluntary manslaughter in the assassinations, one year ago, of Harvey Milk and George Moscone.



shouted repeatedly, "We want justice." Second, it required abstraction. The individuals who rioted, unlike those who protested police harassment at the Stonewall, a gay bar in New York City, 10 years ago, did not themselves face any immediate or tangible imposition. They had to think abstractly, indeed almost technically, to get from a verdict of voluntary manslaughter to their act of civil disobedience. Reasoning of this sort presumes that a significant group in the population has become aware not merely of its own existence, but also of its rights and power. The riot, I can't help feeling, marks a kind of political coming of age for homosexuals in San Francisco and, vicariously, throughout the country. If one is a liberal, one hopes that this political consciousness will eventually find less costly forms of expression (as it did, for instance, the following evening, when a crowd of 4000 peacefully celebrated Harvey Milk's birthday). But it would be unhistorical to bemoan the protesters' resort to violence or their insistence on seeing the case in terms of sexual prejudice, instead of simple injustice. Movements of social liberation just don't happen that way, much as we might wish they did. There is, then, cause for celebration in this collective emergence of gays from the political closet. I, at least, found it enor-

mously moving.

The Dan White case is less interesting for what it reveals about the attitudes of heterosexuals. It merely confirms the existence of a prejudice that one already knew existed, whether one chooses to stress White himself, his jurors or the police who responded to the protesters with such remarkable vehemence. Still, in all humanity, one shouldn't forget the profound anxiety caused by the rise of militant homosexuality. Deeply felt prejudice is still prejudice, but the sources of homophobia are more inaccessible than the facile bigotry that serves to rationalize economic interest. Sexual identity is a painful and irrational matter. It touches a perennial aspect of every individual's experience. Psychologically speaking, it is easier to overcome racism — difficult though that may be — than to exterminate feelings about the wrongness of sexual acts between persons of the same sex. If our sexual lives were as manageable as our economic lives (that is, just barely), we might more reasonably call White, his jurors, or the San Francisco police "fascists." But at this stage in man's psychological evolution, such language is overblown.

One final matter: White's jurors should be allowed the possibility of error. From everything I've read, White seems to be a reactionary homophobe who

acted with sufficient self-possession to justify a verdict of second-degree murder, at the least. But juries make mistakes, even when no ideological questions are involved. Jurors are amateurs trying to do a job that, because of its complexity, in reality requires professionals. They must cope with an arcane body of law, with large amounts of conflicting evidence and argument, and, finally, with their own emotions. Under the circumstances, the wonder is that justice is ever served. In this particular case, moreover, the prosecution was embarrassingly feeble, above all in its failure to address the political nature of the slayings.

We retain the jury system because it has compensating virtues, above all, I believe, the one identified by Alexis de Tocqueville: jury duty (or even the possibility of it) is an exercise in political responsibility, thus in democracy. We tolerate the system's sometimes awesome inefficiency because of its importance, in a more general way, to the well-being of our society.

Like last year's legislative struggle over gay rights, the Dan White affair has served, paradoxically, as a vehicle for homosexual liberation. One should merely avoid underestimating the intellectual and, above all, psychological difficulties that liberation poses for heterosexuals.

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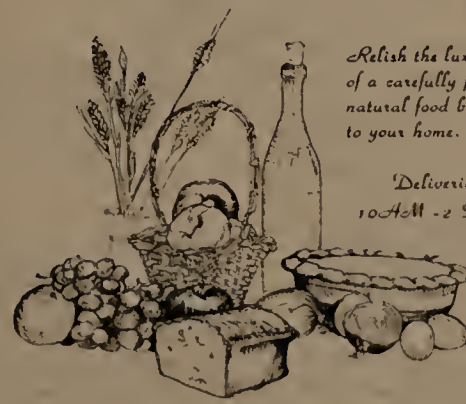
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Thus, many of us have talked to David's family, to those who have worked with him, to those who saw him during the last days of his life. We have talked with close friends and those who hardly knew him. We were prepared for the homophobia of the straight world, for the willingness to accept suicide as unconscious confirmation of the disgusting and wretched lives of homosexuals. We were not, however, prepared to find this oppression so internalized within our own community.

Undaunted, we have continued, as each shred of official "evidence" seems to raise as many questions as it answers. We have taken into account the sensitive nature of David's work, which made him the target of almost continuous death threats throughout his career at *GCN*. More specifically, we are aware that David was currently involved in an ongoing investigation of the connection of organized crime to murder within the gay community. We have also noted his most recent success at almost single-handedly getting two Boston police officers suspended for violence against gay youths. It is the sad fact that, in his dedication to our community, David knowingly made himself a target, and despite his innumerable friends, his enemies tended to dwell in the highest of places. As recorded through intimate conversations with close friends and associates, David all too well realized that his safety depended upon his community. Upon us. *All of us.* Upon our reaction to any harm that should befall him, upon our demand that the entire matter not be swept under the rug. As David recently confided to a *GCN* staff person (and we quote), "when investigative reporters are murdered, it is always made to look like an accident or suicide."

Most of us who have entered the arena of social activism have grappled with the labels ranging from naivete to paranoia. Yet, given the long history of death threats against David, is it paranoid for us now to be concerned? Given the overwhelming history of police and judicial collusion with all sorts of lesbian and gay oppression, should we not now be suspicious, not closely question "official" findings? Given the power, connections and expertise of the forces which are now only too relieved to hear David's pen lie silent, is it paranoid to expect that such forces would be quite capable of convincingly staging a suicide? We don't think so. We find it naive *not* to question.

If David's life is not to be lost in vain, the voice of the lesbian and gay community must rise in unison. We shall not remain silent! Join us. If we won't, who will?

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Residents Propose Non-Discrimination Ordinance

Compiled by Warren Blumenfeld
NORTHAMPTON, MA — A city ordinance that would extend existing federal laws against discrimination is being proposed by a group of residents here. Though the exact wording has yet to be worked out, the group's organizers hope to pattern the ordinance after bylaws passed in 1974 in

nearby Amherst. The Amherst provision protects against discrimination on the basis of "race, religion, ethnic or national origin, sex, economic status, lifestyle, age, and affectional or sexual preference." A citizens' review board was established to hear cases of alleged discrimination. Although the Amherst board has no legal

powers, it can refer cases to the Massachusetts Commission Against Discrimination.

"We need a similar law here in Northampton," said David Gillon, one of the group's organizers. Gillon told GCN that the group is trying to prevent acts of discrimination against women and against people in general for

reasons of sexual orientation.

Because it is not strictly a gay rights ordinance, Margaret Putman, another organizer, hopes that a coalition will form between gay men, lesbians and other segments of the community to insure passage. "By protecting everybody from discrimination," she stated, "we will have people supporting us who, under other circumstances, might not."

A drive is currently underway to document instances of discrimination in an attempt to convince the City Council that such a law is needed. Advertisements were placed in the *Northampton Daily Hampshire Gazette* and the *Northampton Valley Advocate* enlisting people to come forward to give examples of discrimination. Thus far, two women have responded to the ad, citing instances of loss of their jobs after complaining of sexual harassment by their employers. Putnam stated that she knows of instances where gay men and lesbians have suffered discrimination, but so far none have stepped forward.

The group has also circulated a questionnaire to local business owners asking them under what circumstances they would discriminate against a prospective employee. Gillon stated that the employers filled out the questionnaires anonymously and the results were as he expected. None of the employers indicated they would deny employment on account of race, religion or sex. Under the category "sexual orientation," many wrote "maybe."

Besides loss of jobs, there are other problems which face local women and gay men. Putman stated that for the last few months there has been an apparent increase in the number of women who have been assaulted in the area. There have been alleged instances of harassment and assaults by straight men on women entering and leaving the back room of Gayla, a local bar. Also in neighboring Hadley, gay men and lesbians have been prevented by the management from dancing in couples at the Quanset Hut Disco.

Gillon stated that if the proposed ordinance is passed, "in many instances its effect will be generally symbolic. Cases of discrimination are very difficult to prove. What we can do is set up an agreement between the government and the people that these types of things can no longer be done."

Questioned about her reasons for initiating this ordinance on a local level, Putnam stated, "I went down to Washington, DC, in October for the National Gay and Lesbian Rights March and I realized that you can lobby on not only the national level but also on the local level. In many ways, it is a whole lot easier here."

People who can document instances of discrimination in Northampton are still needed. Funds to help defray the costs of newspaper advertisements and mailing costs are also welcomed. Contact Margaret Putnam or David Gillon in Northampton.

Memorial Service Honors David Brill

BOSTON, MA — Some 120 people turned out Nov. 27 to honor GCN's late political analyst, David P. Brill, at a memorial service held at the Arlington Street Church. The service was attended by prominent government officials, friends, co-workers and family of the investigative reporter, some of whom publicly questioned the finding of Suffolk County Chief Medical Examiner Dr. George Katsis that Brill committed suicide by ingesting cyanide.

Brill was eulogized at the service by State Sen. Chester Atkins, City Councillor Lawrence DiCara, Ann Maguire of the Mass. Gay Political Caucus, and State Rep. Barney Frank. In a very emotional eulogy, Frank said, "It isn't an easy time for people who worked for the kinds of things David was committed to."

GCN staffer Ray Hopkins said that Brill "will not only be remembered as a dear friend and valuable associate, but as a pio-

neer of investigative gay journalism. He worked passionately to expose the perpetrators of crimes and violent acts against gay people. Nearly each issue of GCN for the last five years bears testament to his relentless dedication."

Eric Rofes, another GCN staffer and close friend of Brill, said, "Psychological terrorism waged by a society that forces a gay person into suicide by making life unbearable and ugly is a more subtle but equally pernicious violence. A culture that conspires to eliminate our kind from this world — by our own hands, if possible — is a society that engages in mass coercive murder."

A resolution offered in the Massachusetts House of Representatives by Reps. Mel King, Barney Frank, and Alfred Saggese said, in part, "... whereas, David P. Brill was an outstanding journalist, firmly committed to the principle that democracy requires a well-informed electorate; and whereas, in pursuit of

these principles, David Brill pioneered in helping the gay and lesbian community understand how government and politics function in Massachusetts; and whereas, David Brill also pioneered in reporting on relations between the gay and lesbian community and law enforcement authorities in a manner which did more to improve these relations than has the work of any other individual or organization in Massachusetts... therefore be it resolved, that we express our sense of loss at his death, and our deepest sympathy to his family and friends...."

The David P. Brill Memorial Fund has been established to nurture investigative gay journalism, to lobby for lesbian and gay rights legislation, and to provide aid for gay and lesbian youth. Persons wishing to contribute to the fund may do so by writing the David P. Brill Memorial Fund, c/o Gay Community News, 22 Bromfield St., Boston, MA 02108.

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HATS Helps Gay Alcoholics

By Dick Bowring

“... gay people have some special reasons for drinking. . . . There are a lot of angry people out there and they have something very special to be angry about. Being a despised minority and having to stay hidden makes a person angry. And having to live a double life and resenting it makes them hate themselves. They have a lot of anger and a lot of shame. And one way they can try to deal with these emotions temporarily is to douse them with alcohol.”

Greater Boston has many regularly-scheduled alcohol and/or drug-related meetings for gay people.

For information about **Gay Alcoholics Anonymous** meetings, call 426-9444.

The **Homophile Alcoholism Treatment Service** can be reached at 542-5188. They sponsor a daily group, **Alcoholics Together**, which meets Monday through Friday from 12:00 - 1:00 p.m. at 80 Boylston Street in Boston, Room 831. The group is a discussion group for lesbians and gay men.

The **Women's Alcoholism Program** in Cambridge sponsors groups for all women as well as groups for lesbians. They can be reached at 661-1316. For information about Womanplace, a halfway house for women alcoholics, you may also call the Women's Alcoholism Program. The following is a list of groups sponsored by the Program:

Monday
Alcoholism Education Group, 6:30 - 8:00 p.m., 20 Sacramento Street, Cambridge. A facilitated open discussion group for lesbians. (Starting January 10, 1980, this group will meet on Thursdays from 6:30 - 8:00 at 20 Sacramento Street in Cambridge.)

Tuesday
Alcoholism Education Group, 7:00 - 8:00 p.m., Cambridge Hospital, Cahill Building, Third Floor. Women's discussion group.

Wednesday
Mothers' Group, 7:00 - 8:00 p.m., 69 Putnam Avenue, Cambridge. Childcare provided. *Lesbians Whose Lives Have Been Affected By Another's Drinking* 6:00 - 8:00 p.m., 20 Sacramento Street, Cambridge.

Thursday
Alcoholism Education Group, 10:30 - 11:30 a.m., Cambridge Hospital, Cahill Building, Third Floor. Women's discussion group.

Women counselors are available at the alcoholism Emergency Walk-In Service at Cambridge Hospital in the Cahill Building, Third Floor. The Walk-In Service is open Monday through Friday from 9:00 - 5:00.

AlAnon is an organization for people who are affected by others' drinking. They can be reached at 843-5300. The following is a listing of groups they sponsor:

Sunday
Lesbian AlAnon, 8:00, Old Cambridge Baptist Church, 1151 Massachusetts Avenue, DOB office.

Gay AlAnon, 1:00 - 2:30 p.m., Old West Church, 131 Cambridge Street, Boston. Discussion group for gay men and lesbians.

Monday
Gay AlAnon, 3:30 - 10:00 p.m., 38 Bittern Road, Quincy, MA.

Friday
Lesbian AlAnon, 8:00, Mt. Auburn Hospital Alcoholism Clinic, Clark Building Conference Room, Cambridge.

Whether because Freud and his followers saw their gay male clients as “mama's boys” insatiably seeking oral gratification or because homosexual “idolatry” and drunken orgies were inseparable in the minds of St. Paul and his forbears (as well as the early Christian Fathers), there has always been a strong tie in people's minds (especially those of psycho-analytic bent) between homosexuality and excessive drinking.

So strong, in fact, has been the connection that some writers have maintained that all homosexuals who drink are either latent or practicing alcoholics. Conversely, in the population at large, some have said, scratch an alcoholic and you'll find a repressed (or not so repressed) homosexual. (A straight psychologist working in the field of alcoholism once told me that “at least 25 percent” of his clients, all of whom were males in an institutional setting, were “repressed or latent” homosexuals. I noticed with some interest that he was apparently excluding all the *practicing* ones.)

Not only those who deplore our sexual orientation, but others who find much that's commendable in it, see us as especially prone to the excessive use of alcohol and other drugs. Some hold that it's practically pandemic amongst us; that the gayu culture with its bars and partying, practically ensures it. Pursued long enough, they say, this mode of life is almost certain to lead to alcoholism.

How much truth is there in all this? Are lesbians and gay men *in fact* more susceptible to alcoholism? Is alcoholic drinking really more prevalent in the gay community than in straight society?

So far, all that is known for certain — if by this we mean what has been demonstrated statistically, through research findings — is that nobody knows.

This is partly because no one has yet determined with any degree of accuracy how much, or what kinds, of drinking goes on in the society at large.

The standard formula, using number of deaths from alcohol-related causes (notably cirrhosis) fails to tell the whole story, since many alcoholics stop drinking before alcohol does them in. And even those who don't stop, stand a chance, at least, of dying from causes unrelated to alcohol, such as being struck by lightning.

Many people join Alcoholics Anonymous, often to get an employer, the courts, or a lover or spouse or other family member off their back. It might seem that the rolls of that organization would provide a reasonably good estimate of the extent of alcoholism in our society. However, there are no such lists. Attendance is never taken at AA meetings and many people never join a “home group,” while others make a point of joining several.

People in detox and other treatment facilities are, of course, counted and these records are kept by various state and federal agencies. But the number of such people is small in comparison with those who avoid such places, often by going to private physicians, and thus avoid the stigma of being treated — and reported — as “alcoholic.”

Even now, when everybody seems to have friends who are alcoholics and every church in Boston seems to open its basement sometime during the week to an AA group, this resistance to being labeled an alcoholic is apparently no less strong for many people than it was before the medical model was adopted that defines alcoholism as a “disease.” Given this resistance, it is probably no wonder that reliable data about the incidence and prevalence of problem drinking in the general population has been impossible to obtain. If this is true for the population at large, how much more so for the lesbian and gay population!

Most specialists in the field of alcoholism believe that problem drinking is indeed more prevalent in the gay population. Moreover, most gay alcoholism specialists are convinced that denial of the problem is also much more prevalent, not only among individuals but in the gay community itself.

Robert Connolly, director of Boston's Homophile Alcohol Treatment Service (HATS), believes that alcoholism and problem drinking represent the number one health problem in the gay community. However, “For some reason,” he says, “the gay community has been really hesitant to address the issue, to give it the top rating on the priority list, where it belongs.”

Kevin McGirr, lead counselor at HATS, agrees that denial is particularly strong among gay people. He notes that even now, “Alcoholism still has the same kind of stigma that VD has. So there's bound to be a lot of tension and uneasiness about admitting it as a problem.”

Some specialists see a connection between the prominent role of alcohol in gay culture and the particular proneness of gay people to deny that their drinking is causing them problems. The *Advocate* (Feb. 1976) quoted a gay alcoholism specialist in San Francisco as saying that “The denial of alcoholism in the gay community is incredibly deep and pervasive. To admit that you're an alcoholic means giving up your social life to some extent. It's a double closet we're in.”

Among gay males, at any rate, the gay bar until very recently was the only place, with the exception of private parties, where one could meet people and socialize with them for purposes other than anonymous sex. Even though gay people now have many more alternatives to the bars — see the listings of organizations and activities in this and other gay publications — these are meagerly attended in comparison with the much larger number of men and women who choose not to socialize in an openly gay context. We all know people who compartmentalize their sexual activities and in all other areas prefer to identify with the straight majority. Unwilling to be classified as a “gay” anything, such people, we can be sure, would resist with particular vehemence the label “gay alcoholic.” Since we can also be sure that for many closeted males, alcohol plays a prominent part in their pursuit of partners, we must conclude that any accounting of predominantly homosexual men and women whose drinking is causing them serious problems is very remote indeed. All that is now known — statistically, at any rate — is that the number of lesbians and gay men who so far have been willing to come out of both closets and be identified statistically as “gay alcoholics” is still the merest tip of the iceberg.

Clearly, the magnitude of the problem cannot be shown in numbers or percentages, important as that is for fund-raising purposes. This, in itself, is a serious problem, since every funding agency requires a quantitative statement describing the size and characteristics of any proposed project's “target population” as well as assurance that the service being proposed is not now being provided by some other agency.

This second requirement, unlike the first one, is shockingly easy to meet. There are few programs for lesbian and gay alcoholics. When the *Advocate* article was published in February, 1976, despite the proliferation of halfway houses and other facilities for alcoholics in the straight community, there were only four in-house treatment centers for gay alcoholics in the whole United States, and all were on the West Coast. Outpatient facilities oriented to the special needs of lesbians and gay men were equally rare.

One of the first gay-oriented agencies to see the importance of providing services to gay alcoholics, and still one of two in New England — the other is the more recent Drop-In Center in Provincetown — was Boston's Homophile Community Health Service (HCHS). Established in a church basement in 1971 as an alternative form of community counseling center, it

now operates out of offices at 80 Boylston St. as a fully licensed, non-profit agency providing a variety of counseling as well as informational and community services to gay people and others throughout eastern Massachusetts.

Susan Rosen, executive director of HCHS, explains that during the first four years, most of the people who came to the agency were seen for general mental health problems. There was no special emphasis on alcoholism. While these were years of rapid growth, with the increasing involvement of paraprofessionals, peer counselors, and, as Rosen says, “good-hearted gay people who wanted to be supportive to their gay brothers and sisters,” the atmosphere was still that of a community peer counseling center rather than a professional mental health center or alcoholism treatment center per se.

“Then, in 1975, the agency was awarded its contract with the Division of Alcoholism. With these funds, it was possible for the first time to hire a trained professional with a background in the treatment of alcoholism.”

Robert Connolly, who has filled that position since June 1978, is a former head counselor and acting administrator for inpatient services at the Washingtonian Center for Addictions. Prior to that time he held various management positions and served as an industrial therapist in the Medfield State Rehabilitation Program from 1969-73. He is assisted by a part-time professional staff that includes Kevin McGirr as lead counselor and Elizabeth Hjeltness as training supervisor.

Now in its fifth year of operation, the HATS program offers low-cost counseling and supportive services to its lesbian and gay clientele; it also conducts workshops for alcoholism specialists in community agencies and offers a range of outreach and prevention services to both the gay and the straight communities.

Though most of the people seen by HATS are self-referred, many come into the program through the regular clinic intake procedure. These are people whose problems indicate to the staff that the person's drinking must be given priority before any of their other problems can be dealt with. Other clients are referred by agencies and programs in the larger community. The Alcohol Treatment Service now sees an average of about 50 clients a week.

Even though it has scant financial resources, however, the agency is still managing to provide some notable outreach and education services. One example is the liaison that has been in effect for more than a year now between HATS and the Fenway Community Health Center. Monday and Wednesday are Gay Health nights at the Fenway walk-in clinic. On these nights services are provided by members of the Gay Health Collective, an organization with ties to the Health Center but which at the same time maintains its own autonomy.

Every Wednesday night, Kevin McGirr of HATS is on hand at the Center to meet with anyone whose drinking may be causing them problems and to help them find help through HATS or AA or any other program that may be appropriate for them. He explains that “The Health Collective exists to serve all the health needs of the gay community. Much of its emphasis, though, is on physical or medical needs. Because of this and because the Homophile Community Health Service emphasizes mental health and alcoholism treatment needs, it seemed wise to establish a closer connection between the two, and especially with the alcohol treatment program, because of the many physiological complications that result from alcohol abuse and alcoholism.”

“There was also the need that exists in practically all health and social service agencies to provide some in-service education for the staff to help them become more aware of the symptoms and outcomes of problem drinking and alcoholism.”

McGirr has addressed these objectives by holding workshops for the staff, using audio-visual aids, making printed materials available and, above all, by maintaining personal contact — talking with staff members, answering their questions, and helping them solve problems in connection with their work with individual clients.

“Another thing has been what people in the health field call ‘casefinding’ — in this instance, to find ways of identifying those individuals who are in fact having a problem with their drinking. When I first began coming to the Health Center it was apparent to me that a way needed to be found to do that.” His response to the challenge was a short questionnaire.

“The last question asking if they'd like to talk with someone about their drinking leaves the option up to them. If they choose to, I talk with them and refer them to our service or to some other program or to AA — whichever or whatever they're ready for. If they're not ready, they at least know where they can contact me and that these other services are available.

“Some of the ones who don't think they're ready but whose responses to the other questions indicate that they're having real problems with drinking I talk with a staff person about, a nurse or physician, and point out to them step by step how I would make an assessment. I suggest to them that they bring up the issue with the patient in a non-threatening way, always leaving it up to the patient whether or not they wish to get involved.”

Several of the participants in the alcohol education group that McGirr conducts at 80 Boylston St. first learned about the group from talking with him at the Fenway Health Center. These discussion groups are open to both men and women who have not necessarily decided yet to stop drinking but who nonetheless are asked to make a 12-week commitment to the education group. They are asked to attend the group for the full 12 weeks; to attempt abstinence for one week; and to attend two AA meetings of their choice during the 12-week period. Mostly they are asked to really participate in the meetings; to talk about where they're at with their drinking and what they feel they need to do about it.

“Some people,” he says, “have got involved in the group, realized the extent of their problem with drinking, and begun their recovery right away. Others are still struggling with it. But in these education classes we accept people wherever they may be along the continuum. And then hope for the best.”

Regular clients of the agency who request either mental health or alcoholism services and who give evidence that alcohol or other substance abuse is a major contributor to their problems are told “at first of all they will need to work on those.”

As Elizabeth Hjeltness explains it, “When I ope come in for an intake, if it's apparent that drinking or drug abuse is the major problem, we tell them this is where they need to start. After that, and only then, we can work on whatever else is troubling them, whether it's a sexual problem or the job or a family matter or whatever. Stopping the drinking or the drug is the primary work to be done. If they say, ‘No, I won't be in an education group’ or ‘No, I won't give up drinking at this time, that's out of the question,’ then we tell them there's nothing we can do for them and we don't see them in the agency, unless they're willing to look at how alcohol affects their life.”

“Because we feel strongly that you can't help anybody who doesn't want to help themselves. And saying, as some people do, ‘If I could get these other problems straightened out, then the drinking would take care of itself’ is putting the cart before the horse. You can't deal with emotions like love and hate and rage when you're numbing yourself with chemicals.”

Outreach and education similar to what McGirr is doing in conjunction with the Gay Health Collective has also become an important part of Connolly's job as HATS director. He would like to be doing more education: “True,” he says, “we're not involving ourselves with other forms of drug abuse at the present time. But I'd like to see us become inclusive and deal with all substance abuse.”

As an advocate for the special needs of gay alcoholics and problem drinkers throughout eastern Massachusetts, Connolly visits agencies and programs, responds to questions, shows films such as the one entitled “Gay, Proud and Sober,” and then asks how HATS can help them better serve their own gay and lesbian clients.

“If they're not sure they're on the right track with them, or not sure they're really helping the person, I offer to consult with the staff person or the client or both. Above all, I urge them to treat their gay and lesbian clients with the same dignity and respect they extend to the others, and not to assume that every client they deal with is heterosexually oriented.”

He goes on to say that in these meetings with straight agencies it very often happens that someone comes forward, usually at the end, and introduces him/herself as a gay person.

“These meetings very often tap into what the fears of a gay professional really are. A foremost fear is that of losing their job, perhaps because of someone exposing them as a ‘queer.’ Being closeted, they're very fearful of that. I've known some gay and non-gay professionals who've been called that and it didn't bother them at all. But if you're in the closet and someone pushes that button, well, it can be quite an ordeal.”

HATS was involved in the Gay Health Collective's 1978 survey of health care needs in the Boston gay community. Among the questions in the survey were four that pertained directly to respondents' drinking habits. The questions asked about frequency of drinking, occasions for drinking, and age and educational background.

Of the 15,000 questionnaires distributed, 1087 were tabulated and analyzed by a HATS consultant. Ninety percent of the respondents were males, and it was felt that the returns represented a fairly diverse cross-section of the active gay male community. The age of the respondents ranged from 16 to 64, with the median age at 27.5. Fewer than one percent had less than a high school education, while 35 percent had had some college work beyond the bachelor's degree.

Since it was believed, in the wording of the report, that “People who currently have drinking problems are not highly likely to report this fact,” respondents were not asked this directly. Instead, they were asked if their alcohol use had ever resulted in missed work, driving violations, physical injury, or serious arguments with friends.

Even though these incidents could have happened at any time in the past, the results did show a relationship between incidence of drinking problems and present drinking habits. Forty percent of those classified as “high” regular drinkers (four or more drinks per day) reported having missed work because of drinking. Only 12 percent of the “low” regular drinkers (three or less per day) reported ever having missed work.

Stated differently, of all those who had ever missed work on account of drinking, 72 percent were still drinking frequently. The “high” regular drinkers also constituted 56 percent of those who reported arguments with friends.

More revealing, however, were the responses to the question asking how many respondents felt some of their gay friends had drinking problems. Seventy-seven percent indicated that at least one of their gay friends was having a problem, 29 percent stated “one or two,” and 48 percent said “several or many friends had a drinking problem.” If we can believe that these were serious and not facetious responses, then this high estimate of problem drinking among Boston gays may indeed be a significant statistic.

A more elaborate survey conducted in Los Angeles at the end of 1975 was reported in the *Advocate* article already mentioned. In reporting her findings, the researcher, who interviewed 200 bar-goers in depth over a three-month period, concluded, “There is no doubt that alcoholism in the [Los Angeles] gay community is reaching pandemic proportions.”

This researcher not only found the usual one in ten who, according to national statistics, are in “danger or crisis stage” with their drinking; she also found a “secondary target group” numbering an additional 22 percent of her respondents. Though she was hesitant to call this group “alcoholic” since their drinking was studied only on the basis of their bar-drinking habits, she maintained they were “already in the danger stage.” The drinking habits they reported matched those of a control group of recovering alcoholics who told the reseacher what it was like for them when they were actively drinking, that is, prior to the time they sought help for their problem.

She concluded that if you add this high risk group of 22 percent to the ten percent who are in the crisis stage, you get roughly one in three gay people who abuse alcohol “and are either alcoholics or speeding toward that destination.”

Not all the alcoholism specialists interviewed for the article were satisfied with the researcher's methodology. One felt that “Studying gay bar users is much like studying only gay people in psychiatric treatment and concluding that all gay people are sick.” Even so, most of the professionals interviewed were in full agreement with her as to the magnitude of the problem. “If anything,” the article states, “they judge this figure to be an underestimate.”

Until more and better studies are undertaken — “better” in the sense of being broader and including a more representative sampling — the Los Angeles study has at least called attention to the need for research into an aspect of gay life that many people believed has been kept in the closet much too long.

Connolly and McGirr cite a report by the Center for Disease Control in Atlanta, Georgia, to the effect that stress and chemical dependency are the two leading health hazards for gays. Since stress is so often associated with alcohol and drug abuse, it is tempting to hypothesize that both are aspects of the same syndrome. Both McGirr and Hjeltness point out that many of the people who come to the agency with vague kinds of emotional complaints are often either unaware or unwilling to admit that these may have any connection with their drinking. McGirr also notes that “Many of the people, not just in the gay community, who go to psychiatrists and other mental health specialists often have alcoholism concealed as their primary problem.”

However, “alcoholism,” in the strict sense, as distinct from less serious patterns of problem drinking, is an addiction. And like other addictions, very little is known about its origins. To be sure, the term “alcoholism” is often used broadly to denote any kind of drinking that causes serious problems in a person's life. In the medical sense, however, an alcoholic is someone who has become physically dependent upon the presence of alcohol in their system, as well as having a psychological need for its anaesthetizing effect. (Alcohol, after all, is nothing more than ether

with a couple of water molecules added.)

Alcoholics lose control of their drinking by becoming addicted to alcohol in the same way that other addicts become addicted to other drugs. *Why* they do — that is, why some people become addicted and others do not — is still not understood.

On this basis we might, again, presume that there can be no logical connection between the *disease* of alcoholism and one's sexual orientation, regardless of how much stress the latter may impose. To do so, however, would be to ignore the importance of the cultural and environmental factors that play a part in anyone's susceptibility to diseases of any kind.

McGirr offers this analogy: “You and I can both be exposed to TB. But if I'm much better nourished than you are, and live in more healthful surroundings, and you live on the street, without adequate food or shelter, exposed to all manner of stressful conditions that keep your resistance low, then the likelihood of your getting it is going to be much greater than mine. So there are a lot of circumstances that can affect the outcome of who becomes ill and who doesn't.”

He goes on to say, “About alcoholism specifically, we know that some cultural groups have higher rates of alcoholism than others. Among people of Irish Catholic descent, the rate is much higher than it is among Jews, for example. In some other groups where religious beliefs are a factor, as among Moslems and, in this country, the Mormons and some Fundamentalist Christian sects that have no tradition for the sanctioned uses of wine or other alcoholic beverages, the probability is much greater than random chance that the people who drink at all will drink alcoholically. The cultural message that such people have received, presumably, is that temperance means abstinence. So when they drink at all they drink with guilt.”

Just as cultural and environmental factors play an important part in determining one's susceptibility to alcohol dependency, so too, apparently, does an individual's particular emotional and physical make-up. Some alcoholics believe that from the time they first picked up a drink they drank alcoholically. “It did something for me,” they say, “and from that time on I began to crave it.”

There are others who tell how they drank for years without ever getting into any trouble. As social drinkers “they could take it or leave it alone.” Then, over time, they found themselves drinking more, and for longer periods of time. The fulcrum began shifting so that they were no longer drinking to relax and enjoy a feeling of euphoria; they drank to escape from feeling depressed and jittery and to get back into the zone of feeling “normal.” Later, in the full-blown alcoholic phase, drinking became necessary to postpone as long as possible the devastating effects of alcohol withdrawal, which often includes seizures or hallucinations, and quite frequently both.

Among the early indicators of alcohol addiction are “blackouts,” a temporary loss of memory. The person remains conscious and active, and may even appear to be sober. Afterwards, however, he or she can recall nothing of what happened. The person will find more and more excuses for drinking — and almost any excuse will do. As problems multiply there will be attempts to curtail the drinking. At this stage, the loss of control should be evident to the person who, after a few drinks, never knows when or how they'll stop. Yet even this, more often than not, will be vigorously denied.

As all this progresses there are bound to be repercussions in other areas of a person's life — jobs and friends and lovers that are lost, accidents, impaired health, legal and financial difficulties. This can all happen without the alcoholic's ever realizing he or she has a problem with alcohol.

The progressive nature of alcoholism implies that it is alcohol itself that causes alcoholism, in the same way that heavy cigarette smoking, if continued long enough, can lead to emphysema or lung cancer. Undoubtedly, alcohol itself, as well as stress, contributes to alcoholism. However, one of the early pioneers in the study of alcoholism, E. M. Jellinek, described alcoholism as a “multifaceted problem.”

McGirr, commenting about the role of gay bars, says “I feel that that particular legacy has been a very mixed blessing for the gay community.” He sees many factors working in combination to result in alcoholism.

“As for what causes alcoholism,” he says, “no one, as far as I know, has come up with the answer. But I believe there are certain social, political, cultural factors that can contribute to the problem. Given the fact that some people, as you say, may be trying to deal with problems of sexuality, and given the traditional role of gay bars, if you take a person who is in stress, who is dealing with a lot of interpersonal stress, and given their basic personality structure, coupled with their particular social environment, that combination may either help them or hinder them in how they handle the conflict. If they aren't handling it well and alcohol is readily available to them, and if they haven't had the opportunity to mature sexually in a healthy way and to adjust to their sexuality as most heterosexuals have an opportunity to do, with plenty of social approval and support, but feel compelled to go to a bar to meet people and to socialize with them, then that might be just the wrong combination to put that person on the road to alcoholism. Whereas they might not have gone that way had things been different for them.”

Elizabeth Hjeltness makes the point that for many people, alcohol can serve as a nurturant, especially for those who may feel deprived of nurturing and believe themselves incapable of receiving the “real thing”: “A few drinks and the person feels soothed and comforted. They can bask in the warm glow — in the early stages of drinking, that is — and problems dwindle in size. ‘What problems?’”

For this reason she emphasizes the important part that support groups play in any alcoholic's recovery, and suggests that for gay alcoholics, gay support groups are especially important.

“It's hard for many people go to into AA, for example, where everyone else is being very upfront about their heterosexual relationships and you have to remain silent about the significant people in your own life. A great many homosexual men and women use alcohol to avoid facing up to who and what they really are. Yet they have very little opportunity to do that [face up to themselves] in conventional treatment programs, among heterosexual drinkers in a heterosexual world. Many of the existing programs impose the same kind of dishonesty and denial of one's true identity that figures so prominently in alcoholic drinking in the first place.”

“In the Boston area we're fortunate in having a number of support groups for gay people, including groups for people who are trying to do something about their drinking. It's much different if you're a gay alcoholic and live out in the boonocks where nothing like that has ever been heard of. After admitting that you need help, which in itself is a very difficult thing to do, you have to start by coming to terms with who you are as a person, which includes your sexual identity. And right there you find yourself up against the wall, unless there are people around to give you encouragement and support.

“And so we have no way of knowing how many gay people are out there drinking because most of them are still very closeted.”

Susan Rosen also sees a strong connection between stress and problem drinking. “It's part of the drinking culture in both communities, straight as well as gay, to have a drink put in your hand right at the time when you're feeling the most vulnerable.”

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Alcoholics

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socially vulnerable. When you're looking to meet other people and feeling self-conscious and uptight and scared. That's why everyone drinks at cocktail parties, to calm down their anxiety and help them socialize.

"But besides that, gay people have some special reasons for drinking, I believe. There are a lot of angry people out there and they have something very special to be angry about. Being a despised minority and having to stay hidden makes a person angry. And having to live a double life and resenting it makes them hate themselves. They have a lot of anger and a lot of shame. And one way they can try to deal with these emotions temporarily is to douse them with alcohol."

As Hjeltness and others point out, and as this writer knows from past experience, there is little benefit that gay alcoholics can gain from conventional treatment programs designed exclusively for and by (presumably) persons of heterosexual orientation. Not only would we be unwelcome in most of them if our true identity became known; if it were disclosed at the time of the intake interview we would probably not be admitted. To be sure, the reasons given for this might not be our sexual orientation; we might be told, with considerably more truth than the speaker realized, that "It was the considered opinion of the staff that this particular facility will be unable to help you." The fact is that such settings can and do inflict enormous psychic damage upon men and women who fail to conform to "normal" and acceptable heterosexuality. Especially in live-in situations, disclosure can have disastrous consequences. In such places the need to practice deception, and the fear and self-loathing that stem from that, forestall any possibility of help. This is ironic, considering that every alcoholism treatment program stresses, above everything else, the necessity of

becoming honest with oneself.

Recently, however, the kind of outreach that Connolly, McGirr and other gay alcoholism specialists are bringing to "straight" agencies and programs in the larger community are changing the picture in the metropolitan Boston area quite markedly. No longer is it necessary, in most halfway houses in the area, to make a secret of one's identity. Several now make a practice of referring their gay clients to the Homophile Community Health Service and to its alcohol treatment program.

Much of this new acceptance, or at least tolerance, is directly attributable to the national liberation movement, especially since Stonewall, and the increasing willingness of gay people to be up-front about their personal and sexual identity. Much of it, too, is the result of increasing knowledge about alcoholism.

Here in the Boston area, as well as in other metropolitan areas where gay and lesbian organizations are visible and actively engaged in consciousness-raising, people are not only becoming more educated about alcoholism but are realizing, particularly in the alcoholism field, that gay alcoholics have special needs which existing programs have been unable and/or unwilling to meet. In the few places like Boston where there are special programs for gay alcoholics, awareness of them and recognition of their special importance has also increased.

Within HCHS itself, a special subcommittee to the HATS Advisory Council has incorporated as Universal Alcoholism Services, Inc., and is now seeking funds for a gay and lesbian halfway house. When that goal is accomplished it will be the first residential facility for gay male and lesbian alcoholics in the nation.

Connolly believes that "Gay alcoholism in the Boston area has come out of its closet. Here and across the nation increasing numbers of us are working for the time

when gay alcoholics will no longer be subjected to the discrimination and indignities that characterized old-line treatment programs until now. We are making headway in providing gay professionals and others with the support and the resources they need to work successfully with our gay brothers and sisters. And we're doing all this by taking the initiative and building bridges to agencies and institutions in the larger community."

Still, much more work remains to be done.

"Funding sources and, I suppose, the community at large want to know, 'What are gay people's special needs? Where is your community? And where is your community support?'"

"As I see it, [gay alcoholics'] greatest need is to be able to be themselves, and to be able to share with others about who they are. 'Rigorous honesty' is the key phrase in AA — to be true to yourself. But gay people have never been able to do this. Always they've been forced to live a schizophrenic role."

While Connolly acknowledges that many homosexuals remain in the closet through choice and respects their right to do so, he admits that he's frustrated when confronted with the question, "Where is your community?" and "Where is your community support?"

"Before you can show the need you've got to identify and describe the community. And that's very hard to do. At one time there was a clinical supervisor here at HATS who'd been working with us about three months when she came into my office in tears. She said, 'I don't know what I've been doing for eight years in the field of alcoholism. I'd never picked up that any of my clients were gay and yet . . . I see them here and these are former clients of mine and some fellow staff members in the hospital program. And it never occurred to me that they might be other than heterosexual!'"



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Buddies

IN MEMORY OF DAVID DESIDERATA

—his good friends

DESIDERATA

Go placidly amid the noise & haste, & remember what peace there may be in silence. As far as possible without surrender be on good terms with all persons. Speak your truth quietly & clearly; and listen to others, even the dull & ignorant; they too have their story.

Avoid loud & aggressive persons, they are vexations to the spirit. If you compare yourself with others, you may become vain & bitter; for always there will be greater & lesser persons than yourself. Enjoy your achievements as well as your plans.

Keep interested in your own career, however humble; it is a real possession in the changing fortunes of time. Exercise caution in your business affairs; for the world is full of trickery. But let this not blind you to what virtue there is; many persons strive for high ideals; and everywhere life is full of heroism.

Be yourself. Especially, do not feign affection. Neither be cynical about love; for in the face of all adridity & disenchantment it is perennial as the grass.

Take kindly the counsel of the years, gracefully surrendering the things of youth.

Nurture strength of spirit to shield you in sudden misfortune. But do not distress yourself with imaginings. Many fears are born of fatigue & loneliness. Beyond a wholesome discipline, be gentle with yourself.

You are a child of the universe, no less than the trees & the stars; you have a right to be here. And whether or not it is clear to you, no doubt the universe is unfolding as it should.

Therefore be at peace with God, whatever you conceive God to be, and whatever your labors & aspirations, in the noisy confusion of life keep peace with your soul. With all its sham, drudgery & broken dreams, it is still a beautiful world. Be careful. Strive to be happy.

—Taken from an inscription from a church

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Coming Out of Prison

By Misty Taylor

My name remains elusive to me so I can't actually introduce myself properly. I have so many aliases and nicknames it makes it quite difficult. I'll introduce myself under the name I am most known by, Misty. What I would like to do is describe the problems of social re-entry from prison, based on my experiences and those of people I have known.

I am labeled an ex-offender. I am also called a parolee. Both of these labels mean that I have "paid," or partially "paid," my debt to society. My "debt" came in two parts, as did that of all other parolees. First, I spent a long period of my life in a prison that claimed to be able to rehabilitate me. Second, I've had to report my everyday movements to a man whose job it is to supervise my progress (or regress) in my re-entry.

The problems that women and men face who have been in prison and are now back amongst the living are insurmountable. To have been in prison means you have been purposefully removed from society. You were in prison for a reason: you were not able to live within the boundaries set up by our laws and moral attitudes. However, spending time in a removed society, a society of different structures, different laws and attitudes, only further aggravates the initial problem. You were, in fact, adjusting to prison. The same problem remains when you get out — the reason for incarceration — only now it is complicated by confusion and bitterness. This makes the trip back to normal, everyday living extremely difficult. You are not, while in prison, working on social re-entry.

It is hard to adjust to confinement, but you do adjust. While in prison you are fed, clothed and housed. You are put into a daily structured routine. You adapt; you do your sentenced time. You begin to blend into the surroundings. You never forget you're in

prison but the outside slips into a remembrance. The remembering is always with you. How could it be absent if freedom is your goal? However, this does not stop you from living out what is presently real. Prison. Your worries become prison-oriented. Your thoughts, prison thoughts. Slowly, with time, the prison's misconstrued process of rehabilitation becomes inescapable. What you remember as being real, no longer is. The longer the time spent in a prison, the less correct you are in your conception of what living back in society involves. Prison makes you dependent, while you have to be independent to survive on the outside. It is assinine to assume that prison enables an individual to cope better with society.

When I first came out of prison, I was not aware of how out of touch I had become. I couldn't sleep without a light on my face. (Through the window on my cell door, the hallway lights hit my face.) I was not used to sleeping all night, in peace, with my lover. Even on a king-sized bed my body would restrict itself to the space of a twin size. I would awaken during the night and be totally disoriented, which would leave me completely freaked. My body had to adjust to the food from which it was now receiving nourishment. My muscles ached from the sudden change in physical exertion. I had been confined to a small compound for three (3) years, never having to walk for any of my needs. Suddenly I'm out hoofing it around Harvard Square as a messenger. Merely being out here in this hustle-bustle exhausted me. Everything goes slow in prison. I was slow. Now I had to be fast. Not to catch-up, but merely to keep up the pace of everyday living. Before I went into prison my lifestyle was not even remotely similar to the style I am trying to attain. I was actually exhausted from having to constantly change. You were on the streets committing crimes, so you got sent to prison. They want you to

adjust to becoming a prisoner. You adjust to prison life and then, with no time allowed, they want you to re-enter society and succeed. Failure does not come cheap to parolees or ex-offenders. Although out of touch because of absence, you are brainwashed into thinking you're leaving prison a better rounded person. In reality, you're simply leaving a better prisoner. A dependent prisoner.

Jobs containing some stimulation are closed to many women coming out of prison. Skills obtained in prison are limited, and usually not usable out in the community. There are cases where this is not true, but they are few, and remembered because of their rarity. All the cute, paper certificates hung up in cells as reminders of self-progress are best used as decoration. Your sense of direction becomes confused. You came out of prison full of self-determination and pride. When the full force of responsibility hits you, you feel overwhelmed. You thought that dealing with prison enabled you to deal with anything. But out here they don't feed you, pay your rent or supply your toilet tissue. So you're forced, many times, to take a low skill job, leaving after a few weeks (months) because of dissatisfaction. Forcing you to take another "available-right-now" job, so that the cycle continues. Eventually you feel that failure and compromise are too much to undertake as part of your daily routine.

My personal evaluation of the vocational programs offered to ex-offenders is that they need a lot of changes before they will become beneficial to the extent they were meant to be. I make this statement because I have seen, through my contact with others undergoing social re-entry, what comes out of these programs. You are placed in a short range program for a few months, taught a bare minimum about a particular trade and then sent out into the world to put it to use. The only

Continued on Page 15

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Buddies

— Odyssey of a Unicorn — Remembering David Brill

By Nancy Walker

Of all life's mysteries, perhaps the most awesome and inexplicable is death. One moment someone is alive, vibrant, participating. And the next . . . gone. And mostly what remains after the shock, the pain, the disbelief, is memory. If there is anything we might call immortal (I do not wish to join, here, the theological arguments about the soul), it is what lingers in the minds of those who knew anyone who has departed this life.

I am one of many, many people who can remember something special about David Brill, whose recent passing sent shock waves of anger and hurt through the entire gay community.

In May of 1976 I came to *GCN* for the first time. It was on a Thursday, in response to an ad I had read in the paper asking for volunteers to help with layout. When I walked in, Lester Stockman, then layout manager, asked me how my grammar and punctuation were. I replied, with my usual modesty, "perfect." That was the beginning of my long-term love affair with this paper. On that night I met David Brill, whose writing, by his own estimate, was faultless. David had been on the *GCN* staff since the paper began in 1973, and he came to layout, I learned, to make certain that nothing, no word, no punctuation mark, no insinuation, was changed in any way. I recognized him instantly as a kindred spirit. After proof-reading many other pieces on that initial occasion, I was quite prepared to render the same verdict on David's work as he was. He was then, and remained until his death, in my opinion, the best news writer on the staff. Now, that has nothing to do with the content of what he wrote, just the style and the grammar. I leave it to others to judge the facts, and bicker about the tone. David and I had our small disagreements, but I certainly respected his enormous talents and his persistent courage in following cases that the timid would not touch.

Some people reveal themselves steadily, and after a period of time, working or playing together, you feel that you "know" them. David always remained a mystery to me. He came and went, and for over three years, all I knew of him was that he was Jewish (at first I didn't believe it because he didn't seem Jewish — translate: "He wasn't from New York."), and that he was the only person at the

paper who had political connections, police contacts and an uncanny way of knowing what was going to happen before it happened. After the one and only battle we ever had (and it was a pip) David and I had a warm, cordial and compassionate relationship. I always sensed, but never knew, that there was a great deal more to David than met the eye. Most people have private lives, and do not speak of certain intimacies, tendernesses or fears. But David, as it was revealed during the funeral services, led several separate existences. He was thoroughly involved in gay journalism. He was a student at the University of Massachusetts; he was an accomplished pianist; and he was very active in the affairs of his local Jewish community. How he managed to do all he did, I cannot imagine. He must have slept very little. And all he did, he did well. Had I died at the age of 24, I would have left little, if anything, of merit to account for my days, but David always gave the impression of being a man of far greater years than his actual chronological age, and he achieved more than most men do in the allotted "three score and ten." David was full of high seriousness, and radiated a sense of sad aloneness that, I must admit, always puzzled and disturbed me. But I didn't take the time to seek David out socially. I never invited him home to dinner, though I had often thought to do so. I am not even sure that he would have come. He was a very busy man. But I should have asked.

All those countless evenings, when he'd come into the office to turn in an article or to make telephone calls, he would say, as if the ritual really meant something, "Hello, dear, how are you?" How can I say that I didn't really know him, and yet he felt like family to me? How can I say that he was never in my home, but I thought of him as a cousin, someone who would always be there to provide some wry comment on the passing scene, or tell me what to do at election time (I always asked his advice about such matters because he knew so much more than I did). On several late nights David drove me home from the office, and told me of his school work, and his occasional trips to New York City or Florida. I got the sense that he had tremendous drive, ambition and energy. I was convinced that he had a brilliant future. . . .

And now, where is that future?

here, in the community. This is due largely to my lack of political knowledge, my femminess and lack of participation. Also because I "came-out" where role playing was the accepted way for two women to love each other. There was the "butch" and the "femme." One took on the mannerisms and the dress of a man, while the other applied her makeup, and became a woman. It was not equal, and was not meant to be. It was heterosexuality played out by two women. For me to shed my makeup on the outside was hard, but I did it. My style started changing but not to extremes. But noticeable. I thought if I looked less femme-y I'd be alright, I'd be accepted. I never thought of my lack of knowledge of the feminist movement as a stumbling block. I was not aware that to be an accepted gay woman meant I would have to be political also. I was busy being a criminal. I did not care what happened around me. I was busy being a

Where is that young, intense, slightly meshugeh (crazy) person I had come to care so much about without my even knowing that I had grown so fond of him? My soter told me that I was so consumed with David's death that I talked of nothing else for the first few days after he died. I know I did not sleep much during those first days, and when I did sleep, I dreamt continuously of David. I can still hear his voice very clearly. I can picture him as he was when I saw him at the *GCN* benefit at Buddies the night before he died. I cannot believe that he is gone. I expect him with every footfall I hear on the *GCN* stairs.

Yet I understand only too well that death, the mystery, the great separator of friend from friend and loved one from loved one, is very real indeed, and that no one has ever returned, in the flesh, from the grave to give us a news commentary. If such a feat were possible, David could do it. David was a dedicated person. He was devoted to gay journalism and to gay rights. His many private kindnesses were well known. Only death could have stopped him from doing the work he had carved out for himself to do.

No one can fill David Brill's shoes. The paper, of course, will go on. The news will be gathered and written. But David's personality will be gone and so will his insights, his passion for perfection, and his sting. I miss David and I shall continue to miss him. I shall never cease to wonder at the "apparent suicide" that took him from us. He seemed a man with a tragic destiny, lonely among all of us, unlike any of us. David was an institution unto himself, and I would not insult him with pity, but I should have held out my hand to him and offered him more of my time, and more active caring. What I thought about him, he might have intuited, but since I never expressed it to him, he could not have known it.

There are probably many lessons to be learned from David's passing, but one very bitter lesson I have learned is that I should have spoken more directly with him. I was always busy when he came to the office, so our entire interchange, except for the rides home, amounted to our little ritualistic greetings and responses. There is nothing I can do now for David. But I do remember him. And in his honor, I shall try not to be so busy when people I care about are near, for the precious minutes that they are near.

prisoner. Now I'm out here, out of touch, not quite clicking. What is clear is my desire for a woman who is soft, intelligent and undoubtably a woman. I don't want a woman who plays roles, who reminds me of a man. But it seems as if I am trapped in this state of role-playing because of my lack of education where the movement is concerned. People have this nasty habit of telling me I don't look gay. (?) Straight men usually refuse to accept it, or accept it as a challenge. I think feminists think that because I paint my nails, my brain is coated also. It has been lonely and hard for me to be recognized as a woman's woman.

I am still going through this hell called re-entry and have a long way to go before I'll fully know the meaning of all it holds in store for me. I hope that this article has been informative and will help people develop a better understanding of the problems of social re-entry.

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Prison

Continued from Page 14

catch is that you have no experience, you are a woman, and you really don't know enough to take on the responsibilities of that trade. You can either bide your time by enrolling in another short program (which are generally the only programs available or that have openings) or you take a low skilled job. For some reason, people don't seem to realize that most ex-offenders do not have job skills simply because they were training themselves to become skilled criminals. Most have not attended school for many years and the adjustment comes painfully slow.

Among all other issues I have listed, I am a lesbian. This has been by choice and preference. Although my "coming-out" was done in an institution, that does not diminish my desire for woman friends and woman lovers. I have found it very hard for my lesbianism to be accepted as real out



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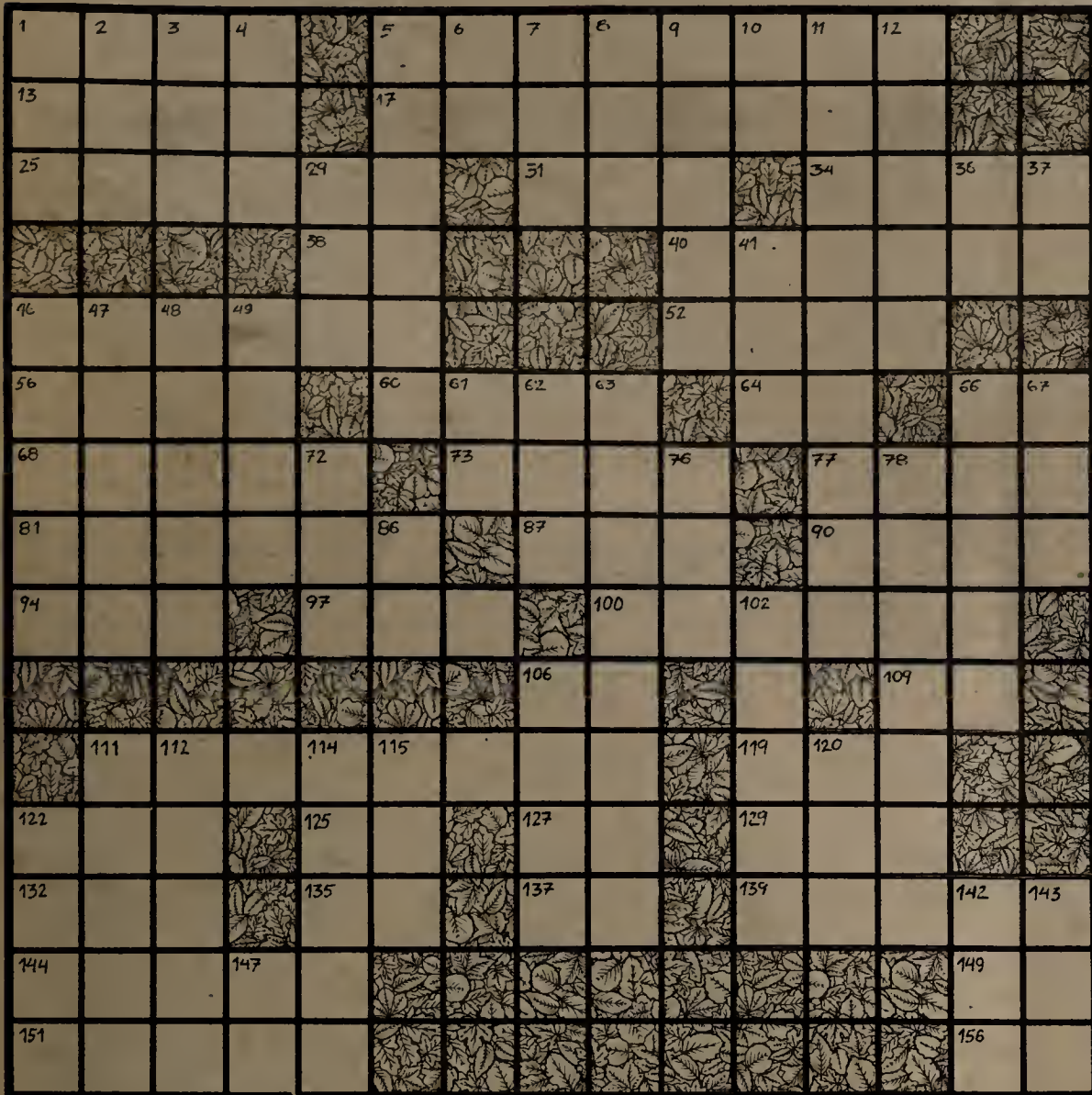
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The GCN Crossword



"Sweet recreation barr'd, what doth ensue/but moody and dull melancholy." So said Shakespeare in his Comedy of Errors. It is amazing to see how we at GCN, in our near-constant struggle for liberation, take so little time to indulge in relaxation and enjoyment. I am reminded of an episode from GCN's early years: one staff worker, with very little publicity or planning, made a suggestion for all of us to meet on the Boston Common one Sunday afternoon for a picnic. What happened? Four hundred people arrived.

What amusements or recreation (as Shakespeare says) does GCN now provide? Nothing much to speak of: oft times our humor articles provoke more wrath than giggles, while the only guaranteed week-by-week entertainment seems to be the Personals.

A drum roll, please. In our never-ending desire to serve the community, GCN now presents some fun and frolic in the form of word puzzles and crosswords. Created by various staff people (or even our readers!), these puzzles will appear from time to time in the paper depending on layout and space limitations. So, without further ado, let us entertain you. . .

1. Rubyfruit's Molly
5. _____ and Sarah
13. Greek goddess
17. able to copy
25. desires
31. Fr. article
34. love god
38. not DC
40. Ms. Noble
46. politically incorrect fruit
52. extreme
56. withered
60. Millett's book
64. Greek letter
66. for example
68. stone heap
73. fork prong
77. star explosion
81. to gather (in condensed layers)
87. patriarchal title
90. Joel _____
94. Catcher In The _____
97. earthly atmosphere
100. Biblical strongman
106. exist
108. me
109. size of shot
111. hand armor
119. foreign, distance measure
122. arrive, abbr.
125. each, abbr.
127. saint, abbr.
129. era
132. not positive, abbr.
135. Roman six
137. thee, Fr.
139. queerer
144. stocking color
149. yes (opp)
151. guide
156. Divinity Doctor

1. cove
2. bravo, Sp.
3. meadow
4. street substance
5. fish sign
6. is
7. ---bit
8. inhabitant (suffix)
9. settled
10. nota bene
11. open spaces
12. weird
29. complain
36. prep.
37. direction
41. rim
46. Wilde
47. all set
48. go up
49. alleged fiddler
61. tag person
62. poetic it's
63. cordial
66. happening
67. not straight
72. Nat'l Rifle Assoc.
76. desirable amendment
78. pompous in style
86. swings both ways
102. Sal _____
106. better than better
111. swell
112. to dispute
114. not now
115. _____ chi chu'an
120. idol
122. picnic pests
142. terminate
143. Stewart or Serling
147. Hebrew letter

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the academia waltz

by berke breathed

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Since we are distributed nationwide, please include your area code if your ad includes a telephone number.

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There is a charge of \$1.00 for a phone number included in a Personal ad.

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ATTENTION PRISONERS
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I am lonely, desire friends to correspond with. Am sincere, have many interests, need "real friends" All letters promptly answered. Pls send photo, but not necessary. Leonard Cobb 151-365, P.O. Box 45699, Lucasville, OH 45699. (19)

29, 5'7", 156, like sex, If you like to go down. Looking for real friend. John Scalfe 069460, Box 128, MCI, Lowell, FL. (19)

WM, 20, 6', 175, br h & e, wishes to correspond w/gays. Pls enclose stamp. Lawrence McCormack 48866, L-253, P.O. Box 747, Starke, FL 32091. (19)

GBM, 22, 5'9", want W or B correspondent. Age not imp. James White, Box 367, Main St., Dannemora, NY 12929. (19)

Virile, discreet, sensuous, emotionally generous, harmonious, intelligent, warm, passionate & perpetually lonely male seeks a meaningful relationship — gets out soon — your move. Lawrence Brown, 052734, P.O. Box 747, Starke, FL 32091. (19)

27, 6', 185, blk hr, brn e. Like weightlifting. Will send photo to all who write. Dorian Rodgers 138341, P.O. Box 45699, Lucasville, OH 45699. (19)

19, 5'11", 155, brn h, grn 3, into reading, writing, all types sports, meeting interesting people. Need someone to correspond with. Will ans. all. Steve E. Dole 846695, Box 1500, Cross City, FL 32628. (19)

23, brn h & e, 6'1", 160. Play guitar, lift weights, fly planes, go sailing. Seek correspondence with anyone willing to write. Will be here for a year. Doug Barr A-054041, P.O. Box 158, F Dorm, Lowell, FL 32663. (19)

Please write. Paul J. Glock 152-073, P.O. Box 69, London, OH 43140. (14)

WM, 26, 150, blk h, bl e. Broad minded, sincere, no hang-ups, seeking lng lasting rel. Darrell Trout 059409, P.O. Box 747, Starke, FL 32091. (14)

28, single, 5'11", 170. College grad, degree in Social psych. Love to travel, love music, movies, popular novels. Birth sign Sagittarius. Keith D. Smith, 153-310, P.O. Box 69, London, OH 43140. (16)

Serving 15 to life, done 7 yrs. Will correspond w/gay men or gay women. Herman McNeil, Box 367-5-1-8, 73A6137, Dannemora, NY 12929. (16)

26, Virgo, hazel e, brn h, 5'8", 155. Looking for the right person. If you're lonely & need someone, come on & get together. Chas Fuson 060294, P.O. Box 747, Starke, FL 32091. (16)

Lonely, seeking correspondence. Bob Hines 144-895, P.O. Box 45699, Lucasville, OH 45699. (16)

Lonely Leo wishes to correspond with sincere people. Am open-minded, honest, seeking an everyday person who can fill this emptiness in my life. Issac Barr 036225, P.O. Box 221, 67-110, Raiford, FL 32083. (16)

33, brn h, hazel e, 5'7", 168. Ints: music, horseback riding, fishing, hunting, camping, travel. Gerald Lupinski 137-158, P.O. Box 5500, Chillicothe, OH 45601. (16)

27, 6'1", slim, out Jan '80, lking for someone sincere who will write for poss rel upon my release. Willing to relocate. Will ans all. Jerome Hardy 15059, P.O. Box 99, Pontiac, IL 61764. (16)

26, 5'8", 145, love sports and understanding people who are fun and loving. Archie Nelson 053915, P.O. Box 158, Cell 10, Lowell, FL 32663. (16)

20, 6', 150, brn e, h. Into religion, reading, writing, camping, meeting serious minded people. Edward Engle, P.O. Box 1500, Cross City, FL 32628. (14)

Would care to hear from anyone who cares for someone who has nothing and no one. Bobby Wortham 147740, P.O. Box 45699, Lucasville, OH 45699. (14)

Lonely prisoner, poet, impressionistic artist, lettering specialist, writer by avocation, majoring in business administration. Love to correspond w/gay people who are genuine and full of love & affection. 5'9", 163, 26 yrs old, Plsces, lovable, Marion Valery Jones 143125, P.O. Box 45699, Lucasville, OH 45699. (14)

19, into reading, writing, all types sports & meeting interesting people. Need someone to write. Steve E. Dole 846695, Box 1500, Cross City FL 32628. (14)

5'6", 132, 25, love a variety of sports, love to have fun with fun-loving person who is not bashful. Joseph Smith D/C 10 029307, P.O. Box 158, Lowell, FL 32663. (14)

6'1", 155, lge Afro, Brn e, native Jamaican, dark complexion. Like writing, poetry, art, music, dancing & SEX! Gay and lonely. Will ans all immediately. Maurice Williams 040449, P.O. Box 747, Starke, FL 32091. (17)

GWM 20s, desperately needs help support of other gays. Soon to be released, 90 days left. Need place to live, job. I have no one. Pls help. David Palmer 08619-074, P.O. Box 4000, Springfield, MO 65802. (20)

GWM, 28, 6', grn e, lt brn h, practicing attorney-in-fact. Lonely, desire correspondence w/anyone regardless race, etc. Need someone who cares. Randy Bullen 138875, MCTC, Rt 3, Box 3333, Hagerstown, MD 21740. (20)

GM, 21, 5'7", 145, brn h & e, need someone to write. Robt Finch 143432, P.O. Box 45699, Lucasville, OH 45699. (20)

ORGANIZATIONS

CAPE COD GAY GROUP
We meet 2nd Sun of each month with 20+ members, 40 repliers. Come join our Xmas party, a great alt've to loneliness, bars, etc. 4 mutual enjmt, 2 meet new friends. Y not unite and write P.O. Box 1614, Orleans, MA 02653. (20)

BOSTON GAY CATHOLICS
Dignity/Boston sponsors EXODUS MASS, a liturgy for gay and concerned Catholics, every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St, at 5:30pm. For info contact Dignity/Boston, 355 Boylston St., Boston, MA 02114. Tel. 536-6518.

MAINE GAY CHRISTIANS!
The Orthodox-Catholic Church is the history of the gay Christian movement, but you are its future. A new American Catholic Mission in ME solicits your interest. For info contact Doug Wright (202) 563-5856 nites 5-7 p.m. or Box 283, R.F.D., Damariscotta, ME 04543. (25)

D.O.B.
Support organization for lesbians, 1151 Mass Av, Camb. Old Camb Bap. Raps every Tues & Thurs 8pm. 35 plus rap 2nd W & 4th Fri, 8pm. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Info & office hrs 661-3633. All women invited to participate. (23)

ATTENTION THIRD WORLD LESBIAN/FEMINIST ARTIST
Collective looking for new members. Included are sculpture, graphics, music, dance, writing, theatre. If interested call Roxan at 965-5892 between 7-10pm. (21)

Reston Gay Rap Group meets twice a month, 1st Friday, 3rd Tuesday each month. Get it all together! Browns Chapel, Rte. 606, Reston, VA 22090.

BOSTON AREA NEW AMERICAN MOVEMENT
NAM is a national Socialist-feminist org w/local chapters in more than 40 cities. Recently active in abortion & reproductive rts, gay/lesbian March on Wash., anti-nukes, local labor struggles. Info from Boston-Area NAM, POB 443, Somerville, MA 02144 or (617) 661-8372.

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m. (hymn sing 6:45), 131 Cambridge St., Boston (Old West Church). Edward T. Hougen, pastor. Office 523-7664. All persons are welcome.

METROPOLITAN COMMUNITY CHURCH OF WORCESTER
Church service at 2 Wellington St., 7pm Sundays. Potluck Supper and Communion every Weds. at 7pm. 753-8360.

AFFIRMATION
For United Methodist Lesbian and Gay Male Concerns—New England Chapter. For more information and/or support reply to GCN Box 985.

IDENTITY HOUSE
Lesbian, gay, bi, peer counseling and groups. Rap groups: 2:30-5pm Sat. for women, and Sun. for men. Free walk-in counselling. Sun.-Tues. 6-10pm. Donations accepted. 544 Ave. of Americas, NYC. 212-243-8181.

In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Utartian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

SUPPORT LESBIAN MOTHERS
Lesbian Mothers National Defense Fund, 2446 Lorentz Place, W. Seattle, WA 98109. (206) 282-5798. Membership \$5.00.

HOMOPHILES OF WILLIAMSPORT
Gay support group for men and women. Monthly rap sessions, business meetings, socials, etc. Write to HOW, Box 1072, Williamsport, PA, 17701. (22)

NGTF NEEDS YOU
Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearing-house, religious reforms, corporate non-discrimination statements, more! Help support our work—join now. \$20 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

NH LAMBDA
Box 1043, Concord, NH 03301. 332-4440, 889-1416, 224-3785, 399-4927, 224-8517. A statewide lesbian organization, meeting the third Saturday of every month. Support, education and political action, since 1976.

GAY SWITCHBOARD OF NYC
When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from 3pm until midnight. (20)

PUBLICATIONS

Working Papers on Gay/Lesbian Liberation and Socialism — a collection of essays by members of the New American Movement, a national socialist-feminist organization. \$1.00 from Boston-Area NAM, POB 443, Somerville, MA 02144, (617) 661-8372. (21)

Historians and collectors—assorted back issues of *Gay Flames*, "street paper" published by Gay Liberation Front men in New York in 1970, \$2.00 per collection from Allen Young, RFD #2, Orange, MA 01364. Postage paid. (20)

FOCUS
Focus: a bi-monthly journal for lesbians, \$8.00 per year, \$1.35 per individual copy. 1151 Mass. Ave., Cambridge, MA 02138. Publishes fiction, poetry, reviews, essays, graphics. Editorial meetings first Monday of every other month (Apr, June, etc.) at 8pm. Call 259-0063 for info. We need writers and production people. A good place to learn how to put a magazine together.

Before you stop trying to find a lover try us. Advice, Fantasies, Personals. Twelve issues \$10, sample \$1. *You're Not Alone*, P.O. Drawer 8398CH, Atlanta, GA 30306. (c)

Guardian, independent radical news-weekly, covers black, women's, gay struggles and liberation movements around the world. Special offer: six weeks for \$1. Guardian, Dept. GCN, 33 W. 17 St., NYC, NY 10011. (c)

GAY SCENE — The Picture Homophil Monthly in 8th Year of Publication. News From Everywhere; Movement News; King's Reviews (Stage, Screen, Book & T.V.); D.D.'s Best Bets; Lesbian Life; Articles; Nude Plaything of the Month; Religious News; Personals; and More. Send \$1 for sample copy, \$8.00 for 12 issues (in plain envelope) to REGIMENT, Box 247, Grand Central Sta., NYC 10017.

New England Bar Guide

MASSACHUSETTS

BOSTON

THE BAR
252 Boylston St. 247-9308
Disco dancing, mostly men.

BOSTON EAGLE
88 Queensberry St. 247-9586
Leather. Men. Thurs. Club Nite, Sunday Brunch 3PM. Movies Mon. & Tues. 8PM

BUDDIES
733 Boylston St. 262-2480
Cruise-Disco.

CHAPS
27 Huntington Ave. 266-7778
Men.

DARTS
271 Dartmouth St. 536-8200
Dancing. Mostly men.

DELIVERY ENTRANCE
At The House Restaurant
12 Wilton St., Allston 783-5701
Men & Women. "It's Different"

HARRY'S PLACE
45 Essex St.
Dancing. Men.

HERBIE'S RAMROD ROOM
1254 Boylston St. 266-2986
Leather. Men.
Sunday Brunch 7PM Thurs.

JACQUES
79 Broadway 338-7502
Mixed. Dancing.

NAPOLEON CLUB
52 Piedmont St. 338-7547
Dancing Fri., Sat., Sun. Men.

PLAYLAND
21 Essex St.
Men (some Women)

119 MERRIMAC
119 Merrimac St. 523-8960
Dancing. Men.
Tues.-Thurs. Buffet 9-11PM

SAINTS
(Call 354-8807) Women

SOMEWHERE
295 Franklin St. 423-7730
Disco Dancing. Mixed.
Sunday Brunch 12-2PM

SPORTER'S CAFE
228 Cambridge St.
Men. Movies Mon., 5PM
Sunday Brunch 3PM

TOGETHER
110 Boylston St.
Disco Dancing. Mixed.
1270
1270 Boylston St. 261-1257
Disco Dancing. Mixed (mostly Men)

BROCKTON

ENRICO'S LOUNGE
20 Legion Pkwy
(617) 588-9716

BOB'S PLACE
44 Centre St.
(617) 588-9976

CAMBRIDGE

PARADISE
180 Massachusetts Ave. 864-4130
Talking, mostly Men

FALL RIVER

THE SWORD AND SHIELD
735 Pleasant 675-1949

LOWELL

COSMOPOLITAN CAFE
511 Market St.

LYNN

FRAN'S PLACE
776 Washington St.
(617) 595-8961

MR. DOMINIC'S
34-36 Central Ave.
(617) 595-9051

NEW BEDFORD

PLAYERS
145 N. Front St.
(617)993-9436

THE MEETING PLACE
1447 Acushnet Ave.
(617) 994-7674

NORTHAMPTON

THE GAYLA
Main St.

PROVINCETOWN

THE ATLANTIC HOUSE
Masonic Place
(617) 487-3821

THE CROWN AND ANCHOR
247 Commercial St.

THE TOWN HOUSE
291 Commercial St.
(617) 487-0292

MS. 247
247 Commercial St.
(Women)

THE PIED PIPER
193A Commercial St.
(617) 487-1527
(Women)

POST OFFICE CABARET
303 Commercial St.
(617) 487-0098

RANDOLPH

RANDOLPH COUNTRY CLUB
(617) 963-9809

SPRINGFIELD

THE FRONTIER
19 Pearl St.
La Femme (women's room)

THE PUB
382 Dwight St.

ARBOR LOUNGE
Washington St.

TYNGSBORO

DIROCCO'S CABARET
Frost Rd. (Rte. 3A)
(617) 649-9186

WORCESTER

ISAIAH'S
11 Thomas St.

THE MAIL BOX
282 Main St. (413) 752-8992
Disco, Mixed.

NEW HAMPSHIRE

MANCHESTER

TUDOR CAFE
361 Pine St. (603) 623-9310

NORTH CONWAY

CAFE MUSE & CAPTAIN QUIG'S BAR
Main St. (603) 356-2313

PORTSMOUTH

SEA PORT CLUB
Rt. 1 Bypass (603) 436-9451

VERMONT

BELLOWS FALLS

ANDREW'S INN
(802) 436-3966

BRATTLEBORO

FLAT ST. DISCO
(Gay crowd on Wed.)

BURLINGTON

CHARLY B. GOODE
15 Centre St.

CONNECTICUT

HARTFORD

NICK'S CAFE HOUSE
1943 Broad St. (203) 522-1933

THE WAREHOUSE CAFE
61 Woodbine St.

CHEZ-EST
238 Columbus Blvd.

EVERGREEN
39 Webster St. 527-9895
(women)

NEW HAVEN

PARTNER'S
365 Crown St. (203) 624-5510
(separate women's room)

RICARDO'S COPA
130 Crown St. (203) 776-6404

THE PUB CAFE
168 York (203) 787-1809

PARKWAY
1574 Chapel St. (203) 798-9655

NEW LONDON

FRANK'S PLACE
9 Tilley St.
(203) 443-8883

SALTY DOG
Pequot Ave.

NEW MILFORD

THE ANSWER CAFE
235 Danbury Rd. Rte. 7
(203) 354-7901

WATERBURY

THE CLUB CAFE
384 W. Main St.
(203) 755-7236

WESTPORT

THE BROOK
919 Boston Post Rd. East
(203) 226-6204

VINCENT'S DISCO
925 State St. East
(203) 227-9888

RHODE ISLAND

CENTRAL FALLS

MARTY'S
176 Railroad St. (401) 728-5460

NEWPORT

THE VENETIAN ROOM
5 Farwell St. (401) 847-1748

DAVID'S
28 Prospect Hill (401) 847-9698

PROVIDENCE

CAM'S
Richmond St.

DEJA VU
Eddy St.

FIFE AND DRUM
123 Weybosset

THE GALLERY
194 Richmond St.

MIRABAR
109 Eddy St.

LA BOHEME
83 Dorrance St. (401) 621-8681

SMITHFIELD

THE LOFT
Farnum Pike (401) 231-1180

WOONSOCKET

THE HIGH ST. CAFE
281 High St. (401) 762-9740

MAINE

AUGUSTA

THE EAST SIDE
N. Belfast Ave. (Rte. 7)
(207) 622-4393

LEWISTON

BLUE SWAN
Canal St.

OGUNQUIT

ANABEL'S
Rte. 1 (at Maine St.)
(207) 646-8453

ORONO

LUNA BASE ONE
Rte. 2 (disco: mixed)

PORTLAND

PHOENIX
83 Oak St. (207) 773-5695

ONE WA
10 Union Street 772-9401

ROLAND'S TAVERN
413A Cumberland Ave.
(207) 772-9159

CALENDAR

The deadline for Calendar Items is Tuesday at noon for the following issue.

weekly events

sundays

Cambridge, MA — Lesbian and Gay Folk Dancing. Phillips Brooks House, Harvard Yard. Alternate Sundays (almost). See current listings below for details.

Cambridge, MA — Lesbian and Gay Parents Project monthly potluck brunch for lesbian mothers, gay fathers, their children and friends. Third Sunday of each month. Noon to 3pm. Children's Village Day Care Center, 55 Wheeler St. Call 492-2655 for info.

Boston, MA — Gay Recreational Activities Committee (GRAC). Swimming at Lindemann Center (Stanniford St./Gov't Ctr.). Men and women. 2-4pm.

Boston, MA — Gay Recreational Activities Committee (GRAC). Roller skating. Hatch Shell, Esplanade. Men and women. Call 282-9161 for info.

Boston, MA — Chiltern Men's Basketball. Lindemann Center (Gov't Ctr.). Beginners 3-4:30pm; experienced 4:30-6pm. Info: 227-6167.

Boston, MA — Closet Space (WCAS, AM 740). Join Joe Martin and guests for fascinating raps, music etc. 10am.

Boston, MA — Gay AIAnon meets at Old West Church, 131 Cambridge St. Gay men and women. 1pm.

mondays

Boston, MA — Gay Light Support Group for high school and college age women who are, or are considering being, lesbians. Arlington St. Church, 355 Boylston. 7-9pm. Join us for raps, projects and outings.

Quincy, MA — Gay AIAnon meets at 8:30pm. Gay men and women. Call 773-2025 after 6pm for info.

dec 2 sun

Cambridge, MA — New Words party to celebrate the publication of *Conditions: Five, The Black Woman's Issue*, at New Words Bookstore, 186 Hampshire. 6:30-8:30pm. All women are welcome.

Boston, MA — Gay Recreational Activities Committee (GRAC) first annual meeting at 4:30pm in the Lindemann Health Center, Stanniford St. (Gov't Ctr.). Business, entertainment, refreshments. All members and interested people are welcome. Call (617) 282-9161 for info on GRAC's activities.

Boston, MA — Boston Unitarian-Universalist Gays and Lesbians Second Anniversary Potluck supper. Arlington St. Church, 6pm.

3 mon

Boston, MA — Autograph party and celebration for Maxine Feldman's new album *Closaf Safe*. Sponsored by the Freedom Center Store. Arlington St. Church, 355 Boylston. Art Gallery upstairs. All dykes and fairs invited. 6-8pm.

Salem, MA — North Shore Gay Alliance steering committee meeting. Call 745-6966 for details.

Salem, MA — North Shore Gay Alliance. "Lesbian and Gay Alcoholics". A presentation by the Homophile Alcohol Treatment Center. Salem Five Aud., 210 Essex. 7:30pm.

4 tues

Boston, MA — Boston Area Gay and Lesbian Schoolworkers (BAGALS) will meet at 7:30pm at 355 Boylston St. All schoolworkers invited. Refreshments served.

Cambridge, MA — Women's Community Health Center Open House. 639 Mass Ave., Room 210. 5:30pm. All women welcome to come and find out about the center.

5 wed

Cambridge, MA — Open meetings to form a women's political party are taking place every Wednesday at the Cambridge Women's Center, 46 Pleasant St. 7pm. Currently the reasons why we need a party and the purpose of the party are being discussed. All women are welcome.

Brattleboro, VT — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

New Brunswick, NJ — 'Gaybreak,' from Rutgers U. (WRSU-FM, 88.7). 6:30pm. News, music, interviews, poetry.

Morristown, NJ — Gay Activist Alliance in Morris County (GAAMC). Meetings, discussions, socials. Morristown Unitarian, Normandy Heights Rd. 762-6217. (NJ Gay Switchboard: (609)921-2565.

New York, NY — St. Mark's Clinic. General health care for gay men including VD services. 44 St. Mark's Pl. 533-9500. 6-10pm. Call after 5:30pm for appt.

New York, NY — East Village Counseling Service. Help for lesbians and gay men. 7-10pm. 319 E. 9th St. 228-5153.

New York, NY — Lesbian Feminist Liberation. Meeting. Women's Center, 243 W 20th St. 691-5460. 7:30pm.

tuesdays

Boston, MA — ClearSpace rap groups: Living as a lesbian woman, Gay Male experience, Bisexual groups, Women's Issues. Second Tuesdays. Arlington St. Church, 355 Boylston, 8pm.

Cambridge, MA — Daughters of Billie. Organization for women. Discussion group. Old Cambridge Baptist Church, 1131 Mass Ave. 8pm. Call 661-3633 for info on all DOB activities.

Boston, MA — Gay Way radio program. (WBUR, 90.9FM) Join co-hosts Ann Maguire and David Socie and their guests. 8:30pm.

wednesdays

Boston, MA — OUT HERE! Evening rap group organized by and for lesbian and gay youth 14-21 years old. Arlington St. Church, 355 Boylston, 7-9pm. Join us to meet and talk about our lives.

Cambridge, MA — The Women and Literature Guild is sponsoring the recently completed film 'May Sarton: A World of Light' at the Fairweather St. School, Fairweather and Huron Ave. 7:30pm. Call 876-3490 for further info. \$1 donation.

6 thurs

Boston, MA — GCN proofreading and layout (basically cutting and pasting with a little beer and pretzels on the side). No experience necessary, we'll teach you all you need to know. Proofreading begins 5-ish and layout 7-ish. 22 Bromfield St. (near Park St and Washington St subway stops), 2nd floor. 426-4469.

Medford, MA — Coffeehouse. Andrea Loewenstein, lesbian/feminist singer Sherli Sherwood, and no-nuke activist and guitarist Sabra Dow. Alumni Lounge, Talbot Ave. Tufts U. Sponsored by Tufts Women's Center. Donation \$1.50. Info: 628-5000 x702.

New York, NY — Committee of Lesbian and Gay Male socialists. Meeting topic: After the March: the road into the '80s. 29 W 21st St. 2nd floor. 7:30pm. All are welcome. Info: 988-3012.

New York, NY — Gay Women's Alternative. Merline Stone, author of *When God Was a Woman*, will talk about and read from her new book. At the Universalist church, Central Park West at 76th. 8pm. Contribution \$3. All women are welcome.

7 fri

Boston, MA — Benefit for the Cambridge Women's Center. 'Ironing', a short film. Women of all ages invited to bring their poetry/journal writings on their mothers and daughters. B.U.'s Morse Aud. basement, 602 Commonwealth. 7:30pm. \$1.50 suggested donation. For more info call 354-8807.

Boston, MA — Come to the GCN office, 22 Bromfield (near Park St station), 2nd floor, anytime after 5 for as long or as short as you like (until about 11) to help and the paper out to subscribers. (There are lots of them and we do need help!) Refreshments and good time. Men and women welcome. 426-4469.

Cambridge, MA — AmTikva. Informal discussion 'Do gays make good friends?'. 312 Memorial Drive (at Mass Ave). 8pm.

Boston, MA — 'Musically Speaking'. (WMBR, 88.1 FM) 1-4pm. Women's music, announcements, discussions etc. Call Melanie Berzon at 494-8810 for input.

Boston, MA — Gay Recreational Activities Committee (GRAC). Volleyball. Lindemann Center (Stanniford St./Gov't Ctr.). Men and women. 8-10pm.

Cambridge, MA — Open meetings to organize a women's political party. Cambridge Women's Center, 46 Pleasant St. 7pm. All women invited. For info call 876-0704.

Ballows Falls, VT — The Coffee House. Southern Vermont Lesbian's/Gay Men's Coalition. 7-11pm at the Andrews Inn, on the Square. Refreshments, music, poetry. For info call Kevin 387-GAYS.

New York, NY — Chelsea Gay Association. Meets last Wednesday of the month. Coffeehouse. Call 691-0057 for info.

thursdays

Boston, MA — GCN proofreading and layout (basically cutting and pasting with a little beer and pretzels on the side). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-ish and layout 6-ish. 22 Bromfield St. (near Park St and Washington St subway stops), 2nd floor. 426-4469.

Cambridge, MA — Daughters of Billie. Organization for women. Discussions and social hour. Old Cambridge Baptist Church, 1131 Mass Ave. 8pm. Call 661-3633 for info on all DOB activities.

Cambridge, MA — Lesbians with children. Support group. 8-10pm discussion. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Somerville, MA — Lesbian support group for younger women in Somerville. 7:30pm at the Somerville Women's Center, 38 Union Square (second floor over laundromat). For info call 623-9340.

New York, NY — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Houston). 8:30pm. All are welcome!

8 sat

Boston, MA — Lesbian Photography: Ways of seeing. Over 200 photographic images by and of lesbians, starting in mid-19th century. B.U. School of Public Communication, 640 Comm Ave. 8pm. Admission \$2.50. All women are welcome.

Cambridge, MA — Lesbian and Gay Folk Dancing. Phillips Brooks House, Harvard Yard. 2:30-5:30. Potluck supper follows dancing. For more info call Dee 661-7223 or Judy 661-1436.

Boston, MA — Chiltern Mt. Club. Cross country skiing in Henniker, NH. Call Roy for info (617) 661-0996.

Boston, MA — Christmas Bazaar to benefit MCC. Old West Church basement, 131 Cambridge St. Raffle, cake walks, auction and more! 1-6pm. Call 787-9385 for info.

New York, NY — Medusa's Revenge Winter Flea Market. Cheap (but sophisticated!) clothes, objects, books, etc. 10 Bleecker St. Noon to 6pm. Women interested in selling should call 677-4804.

Storrs, CT — UConn Gay Alliance Dance. 9pm. Puerto Rican Center. BYOB.

Boston, MA — National Lawyers Guild conference on 'Energy for the people', a discussion of nuclear energy and the law. Northeastern U. 8:30am to 8pm. Speakers and workshops. For more info call Sue Heilman at (617) 542-5415.

9 sun

Boston, MA — Third World Lesbian Feminist Art/Collective looking for new members. Dancers, musicians, theater, graphic, photographers and writers welcome. For more info call Roxan McKinnon at 965-5892 (evening).

Boston, MA — Three Clowns will spark, soar, sail, prow, spin, blaze, end rage through the ice and fire of your everyday life in 'Take Another Look'. Boston's Lesbian Theater Company juggles comedy, movement and drama to confront the issues of captivity, sexuality, genocide and liberation. 4-6pm at Somewhere, 295 Franklin (near Aquarium). Admission \$3.

Boston, MA — Daughters of Billie birthday party at Saints. 4:30pm on. Call 661-3633 for info. All women welcome.

Boston, MA — Project Place Open House. 32 Rutland St. 1-4pm. We would like to share

fridays

Boston, MA — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor anytime after 5 for as long or as short as you like (until about 11pm) to help and the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good time. Men and women welcome. 426-4469.

Boston, MA — 'Musically Speaking' with Melanie Berzon. Women's radio program. Jazz, R&B, women's music, ideas, events information. 1-4pm on WMBR (88.1 FM) Call 494-8810 for input.

Boston, MA — Chiltern Men's Swimming. 6-7pm over 40 only; 7-9pm all ages. Lindemann Center (near Gov't Ctr.). Info 227-6167.

Cambridge, MA — Daughters of Billie. Over 35 rap group at Old Cambridge Baptist Church, 1131 Mass Ave. 8pm. (4th Friday and 2nd Wednesday of each month).

New Bedford, MA — Support Group for gay women meets at Women's Center, 15 Chestnut St. 7pm. 996-3341.

Cambridge, MA — Frenz and Luvvers potluck dinner and social every 2nd Friday (Oct-May). 8pm-midnight. Info: P.O. Box 814, Boston, MA. 02123.

saturdays

Boston, MA — Out Here! for lesbians and gay youth 14-21 meets from noon to 5pm at the Arlington St. Church, 355 Boylston. Join us for outings, raps and projects.

Cambridge, MA — Lesbian and Gay Folkdancing. Phillips Brooks House, Harvard Yard. Alternate Saturdays (almost). See current listings below for details. For more info call Dee 661-7223 or Judy 661-1436. Beginners very welcome!

information with you about Project Place. Refreshments. 262-3740.

Boston, MA — Ordination of Bob Wheatly into the Unitarian-Universalist ministry. Arlington Street Church. Community Invited. 7:30pm.

Boston, MA — A benefit for the Women's Community Health Center at the Boston YWCA, 140 Clarendon. Films, music, refreshments. Suggested donation \$2. 3pm on.

New York, NY — Gay Atheists League of America (GALA). Chris Olmvg, lesbian health worker and founder of Senior Action in a Gay Environment (SAGE) will speak. Coalition for Lesbian and Gay Rights. 29 W. 21st St. 2nd floor. 5pm.

11 tues

Boston, MA — ClearSpace discussion groups are continuing to meet on the second Tuesdays of each month: Living as a Lesbian Woman, The Gay Male Experience, Bisexual Groups, Women's Issues. Arlington St. Church, 355 Boylston, 8pm.

New York, NY — West Side Discussion Group. 'Handling jealousy in a lesbian relationship,' a discussion led by Beverly Goff. 26 Ninth Ave at 14th St. 8:30pm. Social hour and refreshments follow discussion. All women welcome. \$2 donation.

12 wed

Cambridge, MA — A meeting to plan the next lesbian/gay town meeting on the subject of violence. 285 Harvard St. #102. 7pm. Call 547-0731 or 354-0133 for more information.

Cambridge, MA — Black Star Theater will be showing 'The Women Pirates—Ann Bonney and Mary Read' at Agassiz Theater in Radcliffe Yard. FREE admission. 8pm. This film is the story of two women who at the turn of the 18th century fought for liberation from the ruling class law and morality, lived together (and loved) as pirates. Tonight through December 15. For more info call Nancy at 491-1716.

Salem, MA — North Shore Gay Alliance (NSGA) and the Salem State Gay Task Force are sponsoring a volleyball game. All are welcome. Gym in the Administration Building on the main campus of Salem State. 7-9pm.

Boston, MA — Gay Community News monthly membership meeting at the office, 22 Bromfield (near Park St. subway stop), 2nd floor. All interested members of the gay community are welcome. 8:30pm.